

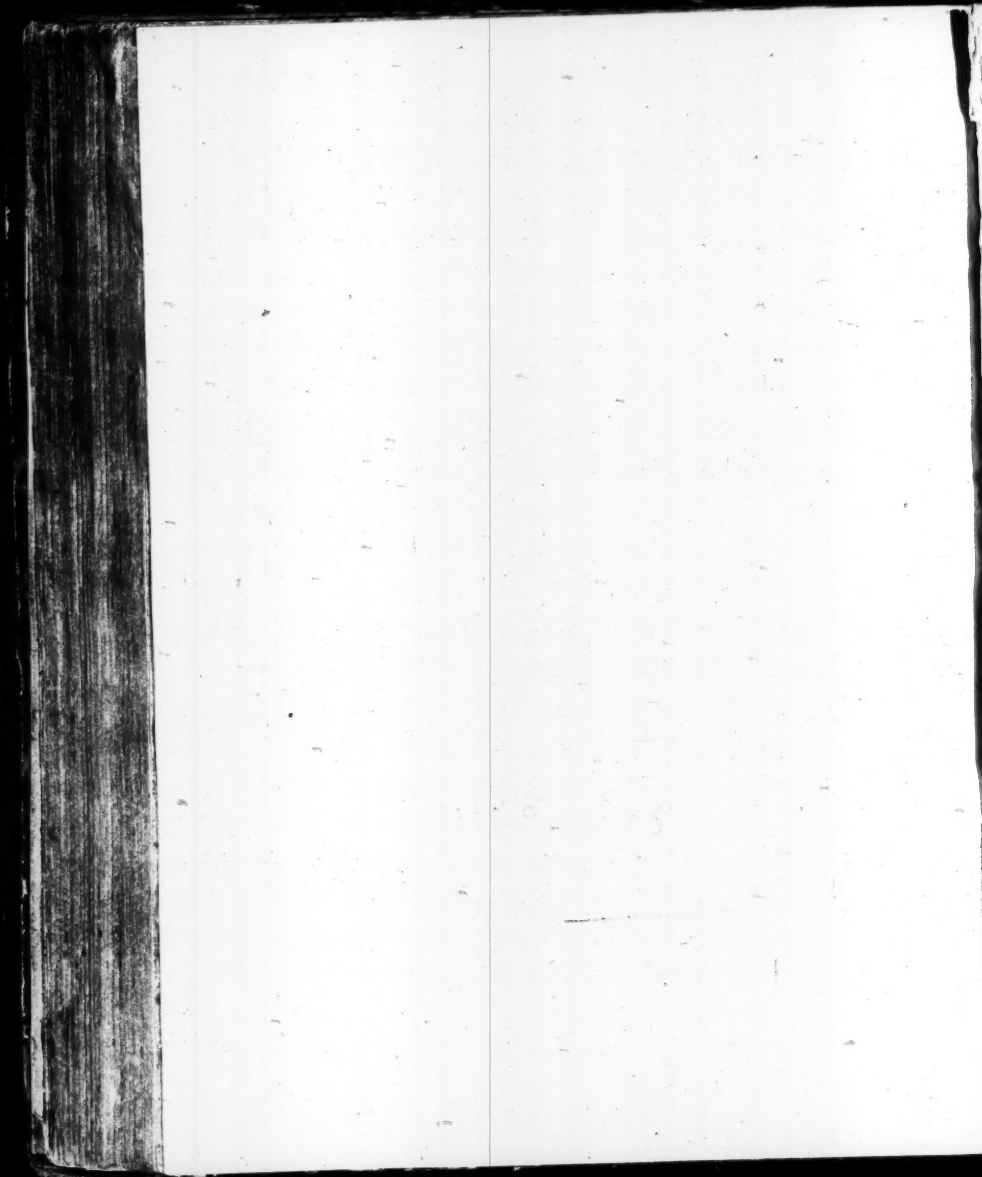


GODS
ARROVV
AGAINST
ATHEISTS.

By HENRY SMITH.



AT LONDON,
Imprinted by G. M. for Edward Brewster, and
Robert Bird. 1631.





GODS ARROW AGAINST ATHEISME, AND IRRELIGION.

CHAP. I

That there is a God: and that he ought to be worshipped.



Theisme and Irreligion was euer
odious euen among the Heathen
themselues: insomuch as that *Pro-
tagoras*, for that he doubted whe-
ther there were any God or no,
was by the Athenians banished
out of their countrey. *Diagoras*
was such a notorious Infidell, that
he held there was no GOD; him, and all such like A-
theists the very Heathens haue abhorred and detested,
as being more like rude beasts, then reasonable men: for
Cicero, the Heathen Philosopher doth condemne them
all, and further saith, that *there was neuer any Nation*
so sauage, or people so barbarous, but alwaies confessed
there was a God: whereunto they were led euen by the
light of nature, and naturall instinct. For, the very same is
confirmed by the common vse of all Heathens, in lifting vp
their eyes and hands to heauen, in any sudden distresse that
commeth vpon them. Yea, by experience of all ages it hath
beene prooued that Atheists themselues, that is, such as in
their health and prosperity, for more liberty of sinning,
would strue against the being of a God, when they came
to die or fall into great misery, they of all other would

1. *Arg.*
Consent of the
Heathen, and
confession of all
Nations.

Cicero lib. de
natura Deor.

2. *Arg.*
Instinct of Na-
ture.

Testimon Apo-
log.

Seneca lib. 1. de
Ira.

3. Arg.
Confession and
experience of
Atheists them-
selves.

Sueton. in Calig.
1. 51. Dion. in
Caligula.

4. Arg.
Difference and
conscience of
good and euill.

shew themselves most fearefull of this God, as *Seneca* him-
self declareth: in so much as *Zeno* the Philosopher was wont
to say that it seemed to him a more substantiall proofe of
this matter, to heare an Atheist at his dying day, preach
God (when he asked God of all the world forgiuenes) then to
heare all the Philosophers in the world dispute the point:
for, that at this instant of death & misery, it is like that such
do speak in earnest & sobriety of spirit, who before in their
wantonnes impugned God. It is remembred of *Caius Cali-
gula* (that wicked and incestuous Emperour) that he was a
notable scorner and contemner of God, and made no re-
ckoning of any other to be God but himselfe; yet this abo-
minable and wicked Atheist, as God left him not unpuni-
shed (for by his iust iudgement he was slaine by some of his
own officers:) so whilest he liued, he was wont (as the Histo-
riographers report of him) at the terrible thundering and
lightning, not onely to couer his head, but also to get him-
selfe vnder his bed, and there to hide himselfe for feare.
Whence, I pray you, came this feare vpon him; but that his
owne conscience did tell him (howsoeuer in words per-
chance he would not affirme so much) that there was a God
in heaue, able to quail & cast down his pride & all the em-
perours of the world, if he list; whose thunderbolts were
so terrible, as that iustly by his own example he shewed, he
was to be feared of all the world? And hereof it is that some
say, that God is called *Deus*, of the Greeke word *Theos*,
which signifieth feare, because the feare of him is planted
and ingrafted in the very natures and conscience of all rea-
sonable creatures, yea even in the conscience of the greatest
contemnners, and rankest Atheists of the world: who, say
what they list, and do what they list, yet shall they neuer be
able to roote out this impression: namely, that there is a
God, whose feare is ingrauen in the hearts of all men. And
whence, I pray you, cometh shame in men after an offence
committed: Or why should men (by naturall instinct) put a
difference betweene vertue and vice, good and euill, if there
were not a God, who because he loued the one, & hated
the other, hath written that difference in euery mans heart?

Therefore

Therefore conclude, that euery mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to convince him whosoever he be, that there is a God which is to be feared, which hateth iniquity and wicked waies, and which in time of trouble and deep distresse is to be sought vnto for refuge and reliefe, as the actes of the very Neathen themselves do plainly demonstrate.

2. Moreover, as God is to be felt sensibly in euery mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, & of all things therein contained: for that this world had a beginning, all the excellent Philosophers that euer were, haue agreed, except, *Aristotle* for a time, who held a fancy, that this world had no beginning, but was from all eternitie: but at last in his old age, he confessed and held the contrary, in his booke *De mundo*, which he wrote to King *Alexander* (which booke *Iustin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demaund then who it was that made it? If you say it made it self, it is absurd: for how could it make it selfe before it selfe was made, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a mā shold say, that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be conuincied by force of this argument (which is plainely demonstratiue) that a greater and more excellent thing then is the whole world put together; yea, that something which was before heauen & earth were made, was & must needs be the maker and framer of this world: and this can be nothing else but *God the Creator of all things*, who was before all his *Creatures*, & is termed in the sacred writings, *Alpha* and *Omega*, the first and the last: for that he only was without beginning himselfe, and shall be and remaine without ending. For he is eternall, being the *Primus Motor*, and the only *Almighty Creator of all things*. So true is it which *Paul*

3. Arg.

The Creation of the world.

Vide Plutarch. de placit. philos.

Aristot. lib. 8

Aristot. lib. 3. de

mundo, & vide

Plotin. lib. de

mundo.

Iustin. in

Apolog.

Rom. I. 20.

the Apostle doth testifie, when he saith, *that the inuisible things of God, (that is, his eternall power and diuine Essence) are seene perfectly in the creation of the world, being perceived by his works which he hath made.* If therefore men would but cast vp their eyes to heauen, & from thence look down againe vpon the earth, and so behold the excellent beauty and building of this world, they cannot be so sottish or dull conceited, but they must know there was and is a God which was the maker of them, and be moued in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men haue their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but Man (who for his beauty and excellency is called in Greeke *microcosmos*, the little world) still we shall be enforced to acknowledge God the Author of vs, *the Father and Creator of vs.* So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*; which saith, that *Eius progenies sumus*; We are the issue or of-spring of God. And as true it is, which he further saith in that place, that in *him we liue, moue, and haue our being.* And therefore we owe all dutifull obedience and subiection vnto him, which duty and nature commands vs to performe in regard of our creation. For the sonne honoureth his father by naturall duty, and all men are naturally carried to be gratefull to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extreame vnthankfull and dissolute.

Act. 17. 29.

6. Arg.

The mercies and
blessings of God.
H: b. 11. 2.
Gen. 1.

3. Net only the creation of the world, and of all things therein contained, doth proclaim: that there is a God, who is to be honoured for his infinite extended authority and almighty power (for he made all things of nothing, onely he spake the word, and they were created) but his daily blessings and benefits sent downe vpon the earth, do shew also *there is a God*, which is prouident, and hath care of men, and therefore of men to be praised; thanked, and glorified for euer.) For true it is which *Saint Paul* saith in this

this behalfe, that God left not himselfe without witness, when he bestowed benefits from heauen, giuing vnto vs raine and seasonable weather, and filling our hearts with meat & gladnes. By means of these & all other his blessings, men might, and still may daily bee induced not onely to beleuee that there is a God from whom they receiue all these, but also to acknowledge and attribute all praise and thanksgiuing vnto him, as to their first principall and speciall benefactor. For the Oxe doth know his owner, and the Ass his Master, feeder, and maintainer. And therefore how can it be but reasonable men should much more know God, not onely their first founder and Creator, but their daily feeder, preseruer, keeper and vpholder? For so oft as they thinke vpon these things, and see and haue them, they cannot chuse but be put in minde of God the sender and Author of them all, and be moued with a gratefull minde towards him : And hereof is it that he is called *Deus, a dando, Of giuing*: And in English we call God *quasi good*, because he is onely and perfectly good of himselfe alone, and the giuer of all goodnesse, and of all good gifts and blessings vnto others; from whom, as from the fountaine, all benefits whatsoeuer doe come, descend, flow, and be deriued vnto them.

Act 14. 17.

Mat. 19. 17.
James 1. 17.
Rom. 13. 19.

4. I might heere shew how God is also knowne to the world by his iudgements vpon wicked and vnrighteous people, whom diuers times he maketh visible examples of his seueritie and iustice (if men did well consider them :) for hereby also hath God manifested himselfe, as *Paul* the Apostle teacheth. These premises, I trust, may suffice, (if there were no more to be said :) for by them we may easily see & prone, that there is a God which created the world, and all things therein; which preserueth and vpholdeth the same with his mighty puissance, supporteth the earth, and all the creatures thereof with his providence and helping hand. Yea, beside the Heauens and the Earth, which are the worke of his hands, euery mans owne conscience doth plentifully teach (as I said before *that there is a God, which is to be feared*). For howsoeuer many a man that hath spent his life in a wicked way, and most damnable course, could

7. Arg.
The iudgements
of God.

Psal. 14. 1.

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance : yea, howsoever many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say vnto himselfe (like the foole in the Psalmes) *There is no God* : yet at other times his owne conscience will so prouoke him, and enforce this matter, *(that there is a God)* that with horror & dread of him, it will make him quake, feare and tremble : for the feare of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kinde of deuotion to worship him, being the Creator and preseruer of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men : though all men of all Nations know not how to worship him aright, & in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, who all haue some one kinde of religion or other, though all finde not the right religion. All be deuoted to the worship of God, howsoever all do not finde out the true God, nor his right manner of worship, but worship him according to the deuices of their owne braine. Considering then that there is no Nation vnder the Sunne so barbarous (nor euer was) but aimed at the worship of God, and either worshipped him, or something else in his place : it appeareth to be a most vaine and foolish conceit which Atheists sometime vtter ; namely, that religion is nothing else but a matter of policy, or a politicke deuice of humane inuention : for it is euident, that religious affection to worship God is naturally seated (and euer was) in the hearts of all men : and the conscience of euery man, euen of the greatest scorner and contemner of God, which sometimes trembleth before his iudgement seate, doth abundantly testifie, that a religious deuotion of feare towards God is bred and borne with euery man, and therefore it cannot be any policy of humane inuention : in as much as if there were no lawes of men, yet this religious affection to worship God, and the feare of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

all men living, how rude, savage or barbarous soever they be: What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the aire, and saw the flashing flames of lightening about him, to run vnder his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, & at the like tempest, to doe the like? Or what made the Heathen in any dangerous or sudden distresse to lift vp their eies or hands to heauen, mightily to feare and to be astonished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a natural instinct of the feare of God, (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens hearts euen from their Natiuity, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remaine firme and most vndoubted, *That the feare of the great God, and a religious disposition to worship the same God, is not enforced by the lawes of men, but naturally sowne in the hearts of all men*, though all finde not out, nor obserue the right religion. Let vs therefore now seeke and search out which is *The true religion*, which is acceptable to God, and which without wauering and doubting is to be obserued of men. For all Nations and people haue a kinde of religion (as I said before) but all haue not the true and right religion.

CHAP. II.

Wherein, and in the next Chapter, is shewed that the Christian Religion, is the onely true Religion in the world, and wherewith onely God is pleased.



IN ancient times all the world was diuided and distinguished into Iewes, and Gentiles; and this distinction doth, and may still remaine among vs: if therefore I can proue the truth of this our Christian Religion against both Iewes, & Gentiles, I shal then proue it against al the world.

*Christiā religion
proved to be the
true religion a-
gainst the Iewes:
because Christi is
the Messias.*

*Christ the true
Messias.
The generall
and maine argu-
ment.*

Psal. 1. 3. 22.

Esay 6.

Deut. 28.

Esay 55.

Esay. 53.

Dan 9

*The first proefe
that Christ was
the Messias.*

world. In this Chapter I will first prooue it against the Iewes, and in the next against the Gentiles. Concerning the Iewes, they wil easily grant our Religion to be the true Religion, if we can prooue Iesus Christ (whom we beleue to be that *Messias* which was foretold by their Prophets, being the true and vndoubted Prophets of GOD. And this we are sure may easily be prooued: and therefore in vaine doe the Iewes looke for any other *Messias*, then he that is already come, namely, Iesus Christ our Mediatour, Sauour, and Redeemer, in whom God his Father is well pleased, and for whose sake (if we beleene in him) he will not be offended with vs but be reconciled to vs, and saue vs. Whatsoever was foretold to belong vnto their *Messias*, is fully performed, and perfectly accomplished in our Iesus Christ, and in no other: and therefore our Iesus was, and is the true *Messias*, and no other. Let vs herein consider the markes of the *Messias*, whereby he might be knowne: and so shall we see that our Sauour Iesus Christ is the only true *Messias*, and none but he.

1. One marke for vs to know the *Messias* by, is, that when he came, he should not be knowne or acknowledged to be the *Messias*, but should be reiected and refused of the Iewish Nation, to the end he might bee put to death amongst them, according to the fore-appointment and determinate counsell of God: for had they receiued him for the *Messias*, they would neuer haue vied him so shamefully as they did, neither should he then haue beene slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that he should be refused for the *Messias* of the Iewish Nation, and of the chiefe rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Sauour Iesus Christ, whom they scorned, reiected, condemned, and put to death. And therefore, if the Iewish Nation had receiued our Iesus for the *Messias*, it had beene an vndoubted argument that he had not beene the right *Messias*; so on the other side because they did refuse him, it is a very strong perswasion to vs, that he was, and is the very true

Messias

Messias indeed. In vaine therefore it is, if any do looke for such a *Messias* as should be wholly receiued of the Iewish Nation: for none such was promised, yea it was foretold (contrariwise) that he should bee refused of them, as our Iesus was: that so he might be made an offering for sinne, according to the preordination of God.

2. It was foretold of the *Messias* that he should be borne of a Virgin, Esay. 7. 14. That the place of his birth should be Bethlem, Mich. 5. 1. That at his birth all the Infants round about Bethlem should be slaine for his sake, Ier. 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts vnto him, Psal. 71. 10. That he should be presented in the Temple of Ierusalem, for the greater glory of the second Temple, Mal. 3. 1. That hee should flie into Egypt, and be recalled thence againe, Hos. 11. 2. That a starre should appeare at his birth, to notifie his comming into the world, Num. 24. That *Iohn Baptist* (who came in the Spirit and power of *Elias*, and therefore was called *Elias*, Luke 1. 17. Mat. 11. 10. 14.) should bee the Messenger to goe before him, and to prepare the way, and to cry in the desert, Mal. 3. 1. Mal. 4. 1. Esay 40. 3. After this, that he should begin his owne preaching with all humility, quietnesse, and clemency of spirit, Esay 4. 2. 2. That hee should be poore, abiect, and of no reputation in this world, Esay 53. Dan. 9. Zach. 9. Ier. 14. That he should doe strange miracles, and heale all diseases, Esay 61. 1. That he should die and be slaine for the sinnes of his people, Dan. 9. Esay 53. That he should bee betrayed by one that put his hand in the dish with him, and was his owne Disciple, Psal. 41. ver. 9. and Ps. 55. ver. 13. 14. That he should be sold for thirty peeces of siluer, Zach. 11. verse 12. That with those thirty peeces there should bee bought afterwards, a field of potsheards, Ier. 30. That he should ride into Ierusalem vpon an asse before his Passion, Zach. 9. 9. That the Iewes should beate and buffet his face, and defile the same with spitting vpon it, Esay 50. 6. That they should whip his body before they put him to death, Esay 53. 2. Psal. 37. 18. That they should put him to death among theeues and malefactors:

1 Many other
2 particular
3 proofes.

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

- 20 *Stors*: *Esay*. 53. 12. That they should giue him Vinegar to
 drinke, diuide his apparell, and cast lots for his vpper gar-
 21 ment: *Psal.* 68. 32. and *Psal.* 22. 11. That the manner of his
 death should be crucifixion, that is, nailing of his hands and
 22 his feet vnto the Crosse: *Psal.* 22. 16. *Zach.* 12. That his
 side should be pierced. & that they should look vpon him,
 23 when they had so pierced him: *Zach.* 12. That he should
 rise againe from death the third day: *Psal.* 16. 10. *Hof.* 6. 3.
 24 That he should ascend into heauen, & sit at the right hand
 of his father (in glory and royaltie, and like a conquering
 potentate ouer-ruling all.) *Psal.* 110. 1. 2. All these things
 and whatsoeuer else belonging to the *Messias*, are found
 perfectly fulfilled in Iesus Christ, and in no other. And
 therefore he alone and no other is the true *Messias*.

3. Hitherto haue I spoken of such circumstances and ac-
 cidents as did belong vnto the *Messias*, concerning his in-
 carnation, birth, life, death, buriall, resurrection, and ascen-
 sion into heauen, and there sitting at the right hand of his
 Father: and also of his reiection by the Iewes, and Iewish
 Nation: which things albeit they be very wonderfull, and
 sufficient to establish any mans beleefe in Christ Iesus our
 Lord, in whom only they are found faithfully fulfilled: yet
 if we shall consider withall, *the time of the Messias his ap-
 pearing* & when he shall come into the world, our faith
 will be so much the more confirmed towards him.

Dan. 2. 39. 44.
 Another argu-
 ment from the
 time of Christs
 comming.

Daniel the Prophet of God who liued in the time of the
 first Monarchy (foretold that there should be three Monar-
 chies more, and the last of these foure Monarchies greatest
 of all: And that in the daies of this fourth and last Monar-
 chy (which was the Romane Monarchy or Empire) the
 eternall King or *Messias* should come, and build vp Gods
 kingdom throughout all the world. And this happened
 accordingly: for Iesus came, and was borne in the fourth
 Monarchy (which was the Romane) namely, in the daies of
Augustus the Romane Emperour. But yet let vs goe more
 strictly to the matter.

The Temple of Ierusalem (as all men know) was buil-
 ded twice: first by King *Salomon*, which lasted about 440.
 yeares

yeeres, and then was destroyed by *Nebuchadnezzar* King of Babylon, wherefore about 70. yeeres after, it was builded againe by *Zorobabel*, who reduced the Iewes from their Captiuitie. But this second Temple, for pompe and riches of the materiall building, was nothing like vnto the first, (which the old men in the booke of *Esdra*s doe testifie by their weeping, when they saw this second and remembered the first) (and which *Aggeus* the Prophet doth expressly testifie.) And yet saith God by his Prophet *Aggeus* in the same place; that after a while, the *Desired of all Nations shall come, and then should that second house or Temple be filled with glory, and that greater should bee the glory of this last house, then of the first*: which prophesie was fulfilled by the comming of our Sauour Iesus Christ into this second Temple: which being personally done, was of far greater dignity, and more glory thereunto, then any dignity whatsoeuer was found in the first temple builded by *Salomon*. It is therefore manifest that the *Desired of all Nations*, that is, the *Messias* should come v. hillst the second Temple stood. And so doth *Daniel* also shew that the second Temple (after the building thereof) should not be destroyed vntill the *Messias* were first come and slaine. And *Malachi* the Prophet doth also most plainly testifie that hee should come during the second Temple. And so indeed hee did: for *Christ Iesus* came into the world during that second Temple, and did himselfe likewise foretel the destruction thereof, ere that generation passed, which came to passe accordingly: for it was destroyed about 46. yeeres after the ascension of our Sauour into heauen, by *Titus* sonne to *Vespasian* the Romane Emperour. Most vainely therefore doe the Iewes or any other expect for a *Messias* to come, after that destruction of the second Temple.

1 Esdras. 3.
Agge 2.
Agge. 2. 5. 6, 7.
8, 9, 10.

Dan. 9. 26.

Mal. 3. 1.

Let vs yet moreouer consider the Prophesie of olde *Iacob* concerning the particular time of the *Messias* his appearing: *Come hither my children* (saith he) *that I may tel you the things that are to happen in the latter daies, &c. The scepter shall not depart from Iudah vntill Shilo come, which is the expectation of the Gentiles. By Shilo is meant the A Messias*

Gen. 46.

(as both Jewes and Christians expound it.) This prophesie so long foretold, was performed at the Birth of Iesus Christ, in the dayes of *Herod* King of Iurie. For from the time that the Scepter was given to King *Dauid*, (who was the first King of the Tribe of *Iudab*) it did not depart from that Tribe, but remained alwayes in it vntill the dayes of King *Herod*; in whole time, and not vntill whose time, all gouernment was taken away, & cleane departed from the Tribe of *Iudab*, and committed to a stranger: and therefore in the time of *Herod* was the *Messias* to bee borne, and neither before nor after his time. That the scepter or gouernment was not cleane taken away, or departed from the house of *Iudab*, (after it was once seiled in it, in the person of King *Dauid*) euen till the daies of *Herod* the king, is euident: for from *Dauid* (who was the first King of that Tribe) vnto *Zedechias* that died in the Captiuiety of Babylon, the Scripture sheweth how all the Kings descended of the house of *Iudab*: And during the time of their captiuiety in Babylon (which was seuentie yeeres) the Iewes were alwaies permitted to chuse vnto themselues a gouernour of the house of *Iudab* (whom they called *Reschgalusa*.) And after their deliuerie from Babylon, *Zarobabel* was their gouernour of the same tribe, and so others after him vntill you come to the *Macabees*, who were both gouernours and Priests; for that they were of the mothers side of the tribe of *Iudab*, and by the fathers side of the Tribe of *Leui*, (as *Rabbi Kimhi* affirmeth) and so from these men downe to *Hircanus* King of Iury, who was the last King which was lineally descended of the house of *Dauid*, and of the tribe of *Iudab*.

For after *Hircanus*, came the afore-named *Herod*, a meere stranger, whose father (as *Iosephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*: he came into acquaintance and fauour with the Romanes partly by his said fathers meanes (who was, as *Iosephus* saith, a well-moneyed man, industrious, and factious) and partly by his owne diligence and ambition, being of himselfe both witty, beautifull, and of most excellent and rare qualities

Sambed. cap.

Dinci Man-

mouth.

Rab. Moses.

Egypt in presat

Maimonim. E. 5d.

lib. 1. cap. 1. 2. 3.

Mac. lib. 1. cap.

2. 3. Rab. Kim-

hi. com. in. Agg.

2. 1. 2. lib. 13. &

14. Antiq.

qualities, by which commendations hee came at length to marry the daughter of *Hircannus* aforesaid, King of Iewrie, and by this marriage obtained of his father in law to bee chief gouernour and ruler of the Prouince and land of Galile vnder him. But *Hircannus* afterwards in a battel against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

Herod then tooke his iourney to Rome, and there he obtained to be created King of Iury, without any title or interest in the world: for that not only his father in law, *Hircannus*, was then liuing in Parthia; but also his younger brother *Arifobulus*, and three of his sonnes, viz (*Antigonus*, *Alexander*, & *Arifobulus*) with diuers others of the bloud Royall in Iewry were alieue also.

Herod then hauing procured by this meanes to be King of Iurie, procured first to haue in his hands the King *Hircannus*, and so put him to death. Hee brought also to the same end his younger brother *Arifobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariannes*, which was King *Hircannus* daughter, as also *Alexandra* her mother, and soone after two of his owne sonnes which he had by the same *Mariannes*, for that they were of the bloud Royall of Iuda: and a little after that againe, he put to death his third son, named *Antipater*. He caused also to bee slaine fortie of the chiefeft Noble men of the same tribe of Iudah. And as *Philo* the Jew (who liued at the same time with him) writeth, *Hee put to death all the Sanhedrin*; that is, the twenty seuen Senators or Elders of the Tribe of Iudah that ruleth the people. He kild the chief of the sect of the Pharisees. Hee burned the genealogies of all the Kings and Princes of the house of Iudah, and caused one *Nicolaus Damascenus*, an Historiographer, that was his seruant, to draw out a pedegree for him and his line, as though he had descended from the ancient Kings of Iudah. Hee translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed and mangled the house of Iudah, in such sort, as no one iot of government or principality remained therein. Now then in the daies of this

Ioseph. lib. 15. Antiq.

Philo. lib. de temp.

King *Herod*, and not till then was the Scepter, that is, the government departed from *Iudah*; and therefore then, and not till then, was the *Messias* to appeare, according to that prophetic of *Iacob*, and so it came to passe accordingly for *Christ Iesus* the true and vndoubted *Messias* was then borne, viz. in the time of *Herod* King of *Iewrie*. In vaine therefore doe the *Iewes*, or any other, looke for any other *Messias* to come after the daies of that *Herod*, in whose time (and not before) was the Scepter and all principallitie and government departed vterly from the house of *Iudah*; and therefore in his time, and neither before nor after, was the *Messias* to appeare and come, according to *Iacobs* prophetic.

Daniel the Prophet yet goeth neerer to worke, and foresheweth euen the very day, and time of the day when the *Messias* should be slaine for the sinnes of the people: for in the first yeere of *Darius*, sonne of *Ahasuerus*, King of the *Medes*, about the time of the euening oblatiō, he praied to his God for the people and their deliuerance, in as much as then he perceiued that the seuentie yeeres of their captiuitie (foretold by *Jeremy*) were now come to an end.

So *Daniel* thus praying, about that time of the euening Oblation, God sent his Angell *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplications, the commandement came forth for the returne of the people, from their captiuitie, and to build againe *Ierusalem*; and sheweth likewise, that as the people had now beene in the captiuitie of *Babylon* seuentie yeeres, and then were deliuered from that their earthly bondage: so it should come to passe, that within seuentie weekes of yeeres, the *Messias* should come, who should finish wickednes, seale vp sins, blot out iniquitie, and bring in euerlasting righteousnesse, and be a deliuerer not onely from the outward, but from the spirituall *Babylon*, and hellish *Egypt*.

The words of the Angel be these following: *At the very beginning of thy supplications, the commandement came forth: and I am come to shew thee, for thou art greatly beloved; therefore vnderstand the matter, and consider the vision.*

Senentia

Seuentie weekes are determined ouer thy people, & ouer thy holy Citie to finish wickednes, and to scale vp sins, and to blot out iniquitie, and to bring in eueralting righteousness, to scale up the vision and prophetic, and to anoint the HOLY OF HOLIES or the MOST HOLY. Know therefore and understand, that from the giuing forth of the commandement, to bring againe the people, and to build Ierusalem, vnto MESSIAH THE PRINCE, there shall be seuen weekes, and threescore and two weekes, &c. After these threescore and two weekes shall MESSIAH be slaine, and not for himselfe, &c. He shall confirme the covenant with many for one weeke, and in the midst of the weeke he shall cause the Sacrifice and the Oblation to cease. For the better vnderstanding of which words, it must be remembered, that this word *Hebdomada*, signifying a weeke, or seuen, is sometimes taken for a weeke of daies, that is seuen daies; and then it is called *Hebdomada dierum*, a weeke of daies; as in this prophetic of Daniel he saith of himselfe that he did mourne three weekes of daies. But at other times it signifieth the space of seuen yeers, and that is called *Hebdomada annorum*, a weeke of yeers, as in Leuit. 25. 8. where it is said. Thou shalt number vnto thee seuen weekes of yeeres, that is, seuen times seuen yeeres, which make fortie and nine yeeres.

Exposition of
Daniels prophetic.

Dan. 10. 2.

Leuit. 25. 8. &
cap. 28. & alijs
posita.

Now it is most certaine that these seuentie weekes are to be vnderstood of weekes of yeeres, and not of daies, for that euen by the Iewes owne confession, as also by the bookes of *Esdras* it is manifest, that the Temple and Ierusalem were many yeeres in building before they were finished. These seuentie weekes of yeeres therefore are seuen times seuentie yeeres, which make in a summe totall, foure hundred and nintie yeeres, within which time the Messias should bee slaine: for from the going forth of the commandement to bring the people backe againe, and to build Ierusalem, (which commandement went forth at the beginning of his supplications; which were the first yeere of *Darius*, as the Text sheweth) vnto the time that Messiah the Prince was anointed to preach the Kingdome of GOD, which was after his baptisme, when hee

began to be about thirty yeeres of age) there must be seuen weekes, and threescore and two weekes, that is, fortie and nine weekes, which make foure hundred, fourescore, and three yeeres: which number of yeers being rightly accounted from that time of *Darius*, wherein the commandement went forth, are fully accomplished in the fifteenth yeere of *Tiberius Caesar* at which time Christ Iesus was baptized and anointed by the spirit of God, descending down vpon him in the forme of a Doue, a voice also being heard from heauen, saying: *This is my beloued Sonne in whom I am well pleased.*

Yet is there one weeke more to make vp the number of seuentie, in the midst of which weeke the Messiah should be slaine, which came to passe accordingly: for in the midst of that weeke, that is, about three yeers & a halfe after Christs baptisme, Christ Iesus the true Messias was put to death, and died for our sins, which was in the eighteenth yeere of *Tiberius Caesar*. In vaine therefore doe the Iewes or any other looke for another Messias to come, after the daies of that *Tiberius Caesar*, the Roman Emperour.

4 The Scriptures do shew that the Messias should come of the seed of *Dauid*, according to the words of God, *I haue sworne vnto Dauid my seruant, I will prepare thy seed for euer, and will build up thy seate to all generations*, which cannot be applied to King *Salomon* his Sonne (as the latter Iewes apply it): for these words, that his kingdom shall stand for euer, and for all eternitie, cannot be verified in *Salomon*, whose earthly kingdom was rent and torne in peeces straight after his death by *Ieroboam*, and not long after as it were extinguished: neither can they be vnderstood of any terrestiall King: but they must needs bee vnderstood of an eternall King, which should come of *Dauids* seede. The promise then made to *Dauid* for Christ to come of his seed, is againe repeated after his death by many Prophets, and confirmed by God: as in *Jeremy*, where God vseth these words; *Behold the daies come on, that I will raise vp vnto Dauid a iust seede, and hee shall raigne a King, and shall bee wise, and shall doe indgement and iustice vpon earth*

Psal. 88.

2 Kings 7.

1 Chron. 22.

Ier. 23. 6 &c.

& 33. 16.

earth, & in his daies shall Iuda be saved, and Israel shall dwell confidently, and this is the name that men shall call him, Our inst God. All this was spoken of *Dauid* aboue foure hundred yeares after *Dauid* was dead: which prooueth manifestly that the promises and speeches were not made vnto King *Dauid*, for *Salomon* his sonne, nor for any other temporall King of *Dauids* line, but for Christ, who was particularly called the sonne of *Dauid*: for that *Dauid* was the first King of the Tribe of *Iudah*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things, For which cause likewise in *Ezechiel* (who liued about the same time that *Jeremy* did) the Messias is called by the name of *Dauid* himselfe: for thus saith God at that time to *Ezechiel*: *I will save my flocke, neither shall they any longer be left to the spoile: I will set ouer them a shepherd and he shall feed them, euen Dauid my seruant, he shall feed them, and he shall be their shepherd, & I will be their God, and my seruant Dauid shall be their Prince.* In which words, not onely we that are Christians, but the latter Iewes also themselues do confesse in the Thalmud, that their Messias is called *Dauid*, for that he was to descend of his seed.

Ezech. 34. 2.
&c.

Now then let vs see whether Iesus Christ our Lord did come of the seed of *Dauid*, as was foretold the Messias should. It is plaine that he did, for neuer any man doubted or denied but that Iesus was directly of the tribe of *Iudah*, and descended lineally, by his mother, of the onely house of *Dauid* (as was foretold he should:) which is confirmed most clearly by the two genealogies & pedegrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whole descent from *Dauid* and *Ioseph*, that was of the same tribe and kindred with her: for according to the law of the Iewes, they vsed to marry in their owne tribe. And therefore the Euangelists shewing the line of *Ioseph*, doe thereby also declare the lineage and stocke of *Mary*, (the mother of Iesus) as being a thing then sufficiently knowne vnto all, though they speake no more.

Luke 3.
Matth. 1.

Secondly, it is confirmed by their repairing vnto Beth-

Luke 2. 1, 2, 3,
4, 5.

leem (when commandement was given by *Augustus Caesar*, that euery one should repaire to the head City of their Tribe and family, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *Dauid*, in as much as *Bethleem* was the proper City onely of them that were of the house and lineage of *Dauid*, for that King *Dauid* was borne therein.

Thirdly it may appeare by this, for that the Iewes who sought out all exceptions they could against him, yet neuer excepted this, nor alleaged against him, that he was not of the house of *Iuda*, nor of the house of *Dauid*: which they would neuer haue omitted, if they might haue done it with any colour: for such a speech (if it could truly haue bin spoken) would easily haue conuincd our Iesus not to bee the true *Messias*. But it appeareth they neuer doubted of this. Yea, I adde further, that it remaineth registred in the Iewes Thalmud it self, that Iesus of Nazareth crucified was of the bloud Royall, from *Zorobabel* of the house of *Dauid*. Wherwith agreeth that saying of *Paul* the Apostle, where he testifieth thus; *Iesus Christ was borne of the seed of Dauid according vnto the flesh, though he were also the Sonne of God in power, according to the spirit of Sanctification.*

5. That the Mother of Iesus was a Virgin, is plentifully testified by the Euangelists: and that so the *Messias* Mother should be, the Scriptures of the Iewes do sufficiently shew. For in *Esay* 7. 14. it is told as a strange thing to King *Ahas* (and so it is indeed) that a Virgin should conceiue and bring forth a Sonne, and they should call his name *Emanuel*, that is, *God with vs*. Which could not be strange, if the Hebrew word in that place did signifie onely a young woman (as some later Rabines doe affirme) for that is no strange or new thing, but common and ordinary for young women to conceiue and beare children: Wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder Iewes vnderstand it, as *Rabbi Simcon* wel noteth. And *Rabbi Moses Hadarsan* (of singular credit among the Iewes) vpon these words of the Psalmes; *Truth shall bud forth*

Tbal. traß. Säb.
cap. Higmar.
Rom. 1. 3, 4.

Rab. Sim. Ben.
Iobai. in cap. 2.
Gen.

forth of the earth, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shall bud forth*; to signifie thereby, that the Messias (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth *Rabbi Berechius* to bee of the same opinion: and finally *Rabbi Hacadosch* proueth by art Cabalisticall out of many places of Scripture, not onely that the mother of the Messias shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* proueth by the same art out of many Texts of Scripture, that the Messias name at his comming shall be *Iesus*. And that the mother of the Messias should be a Virgin, may further appeare in the prophetic of *Ieremie*, where God saith, *I will worke a new thing upon earth, A woman shall inniron or inclose a man*: which were no new thing, but vsuall and wonted, except he vnderstood of a Virgin that should beare a childe.

Rab. Moses.
Hadarf. in
Psal. 14.

Rab. Mos. Had.
in Gen. 23. Rab.
Hacad. ad ques.
3. in Esay cap. 9.
Rab. Hacad. in
Esay 9. 11.

Ier. 31. 32.

6. Now because Christ Iesus by the wonderfull workes and surpassing miracles which hee did, being such as no man could doe (if hee had beene but a bare man) as also by his heauenly doctrine, words, and deeds, did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let vs also as wee haue found the Messias to be man, so search whether hee ought not to bee God also. The sacred Scriptures of the Iewes giue answer, that hee ought to be God also, and so to bee both God and man. Which thing is signified by the Prophet *Esay*, when he saith: *They shall call his name Emanuel, which is by interpretation, God with vs*. Again, the same *Esay* testifieth, that they shall call his name *wonderfull, counsellor, the mighty God, the euerlasting Father, the Prince of peace*. Again, by *Esay* he is called *the issue of the Lord, and also the fruit of the earth, to signifie him to be both the Sonne of God, and the Sonne of Man*. And *Ieremy* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousness*. And God himselfe saith of him, *Thou art my sonne, this day haue I begotten thee*. And *Dauid* proueth him plainly to be the Sonne of God: for though he knew he should come of his

Esay 7. 14.

Esay 9. 6.

Esay 4. 4.

Ier. 23. 6. & 32.

26.

Psal. 1. 7.

Psal. 110. 1.

seede as touching the flesh, yet doth hee also call him his Lord, saying thus: *The Lord said vnto my Lord, sit thou at my right hand till I make thine enemies thy foot-stool.* Sith *Dauid* calleth him *his Lord*, it is manifest that hee maketh him not onely to be man, but God also, euen the sonne of God, the second person in the Trinity. This matter is testified almost euery where in the Scripture of the Iewes, and therefore I need no further to amplifie.

Dan. 3. 44.

Mich. 4. 5.

Psal. 2.

7. Yet because the Iewes do looke for the Messias to be a terrestriall King which should reigne in Iewrie, and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the premisses do partly shew, so is it not impertinent here to speake somewhat to conuince their so grosse an opinion. For first, the time is past long agoe wherein the Messias should come, and yet no such terrestriall King as they dreame of, hath been raising in Iewrie: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *Daniel* calleth him *the eternall King*. *Micheas* saith, *he shall raigne for euer*: which cannot be supposed of an earthly Kingdome. Againe, *Aske of me* (saith God to his Sonne, *the Messias*) *and I will giue vnto thee the heauen for thine inheritance, and the uttermost parts of the world for thy possession.* Which words do shew, that the Messias should bee an vniuersall King, to rule not onely ouer the Iewes, but ouer the Gentiles also, euen ouer all the world. Againe, it is said, *that he shall endure with the Sunne, and before the Moone from generation to generation, he shall reigne from Sea to Sea vnto the end of the world: All Kings shall adore him, and all nations shall serue him, all tribes of the earth shall be blessed in him, and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should be blessed: how then should hee ouerthrow any Nation for the Iewes sake (as they dreame) when all nations were to receiue their blessing from him? In the prophecy of *Esay*, the commission of God his Father vnto him is thus set downe: *It is too little that thou be vnto me a ser-*

Psal. 71.

Gen. 18.

Esay 49. 6.

want to raise up the tribes of Iacob, & to convert unto me the
 preserved of Israel: Behold I have appointed thee also to be a
 light unto the Gentiles, that thou bee my salvation unto the
 uttermost parts of the earth. Every where almost it is testi-
 fied, that the Gentiles should haue euery way as much inter-
 rest in the Messias as the Iewes, and should be as beneficiall
 vnto them. The Messias therefore, though he be termed a
 King, and is so indeed, yet is to be supposed a spirituall and
 eternall King (as the Prophets declare him:) for it is too
 childish and fond to imagine him to be an earthly King;
 which should raigne onely in Iudea, and bee a great and
 mighty terrestriall conqueror. Doth not *Zacharie* (as tou- Zachar. 9.
 ching his estate in this world) shew, that hee should come
 poorely, riding vpon an asse? Doth not *Esay* say, that in this Esay 53.
 world he should be a man despised, abiect, and of no repu-
 ration? Doth not *Daniel* expressly say, that he should come Dan 9.
 to be slaine, that with his sacrifice he might take away sinne,
 and cease all other sacrifices? Doth not *Zacharie* say, that Zach. 12.
 they should looke vpon him after they had pierced or cru-
 cified him? And doth not the Prophet *Esay* say of him, that Esay 53.
 he gaue his soule an offering for sinne, and that hee should
 be led as a sheepe to the slaughter, and as a Lambe dumbe
 before his shearer, so opened not hee his mouth? Where
 then is his pompe, when he was to be poore? Where was
 his earthly honor, when he was to be abiect & of no repu-
 tation? Where was his worldly conquest, when hee was
 himselfe to be slaine? Where should his fleshly resistance
 be, when he was not so much as to offer it, yea when his e-
 nemies were to leade him to death as the sheepe to the
 slaughter, and as a Lamb dumb before his shearer, not ope-
 ning his mouth to saue himself? Yea how should the Iewes
 thinke (if they would throughly consider) that the Messias
 should be such a one as they dreame of, when they were
 the men that should pursue him to death, and whom they
 should looke vpon when they had pierced him?

These things which haue been spoken (though in very
 brieue and plaine sort) are, I trust, sufficient to conuince the
 Iewes, that our Lord and Saujour Iesus Christ is that seeds
 of:

*Christ the true
Messiah: Ergo,
Christian Reli-
gion the true
Religion.*

of the woman which should breake the Serpents head, which deceiued *Adam* and *Eue* our first parents; and he in whom all the Nations of the earth should be blessed, and is in all points the very true, certaine and vndoubted *Messias*, which was fore-promised and foretold by their Prophets: for all things which were fore-told of the *Messias*, do fitly, fully, and onely agree to him, and to no other. And therefore I conclude against them, that the Christian religion which we profess, and which we hold deriued to vs from that *Christ* the true *Messias* (the author thereof) is the only true religion which is acceptable to God.

CHAP. III.

Wherein is shewed, that the Christian Religion is the onely true Religion, against the Gentiles, and all Infidels of the world.

*The Heathen
confessed one
God.*

Plato Epist. 13.

ad Dionys.

Plotin. Enneæ

1. lib. 8. 1. 2. &

En. 6. lib. 4. cap.

12. 3. 4.

Porph. lib. 2. de

abst. & lib. de

occa. cap. 2.

Procl. in Tho-

log. Platon. &

lib. de Anima &

dam. 1. 3. 1. 4. 2.

55.



That there is a God, the Heathen haue euermore confessed, and that there is but one God (as the Christian Religion holdeth) all the learned sort of the Heathen Philosophers haue acknowledged: for howsoeuer they dissembled at sometimes, and applied themselves outwardly to the errour of the vulgar sort, in naming of Gods, yet surely they neuer spake of moe then of one God. Which thing may appeare by *Plato* in an Epistle which he writeth vnto *Dionysius* King of Sicily, wherein hee giueth him a signe when he spake in iest, and when in earnest: *Hinc discas: in scribam ego serid necne: cum serid, or dior Epistolam ab eod. Deo: cum secus, à pluribus.* Hereby (saith he) shall you know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God: and when I write not in earnest, I doe begin my letter in the name of many Gods. And three of the most learned that euer professed the Platonick sect, *Plotinns*, *Porphyrins*, & *Proclus*, do al testifie & proue in diuers parts of their works (being theselues but heathens) that both themselves, & their master *Plato*, neuer beleued indeed but one God.

Aristotle

Aristotle that ensueth *Plato*, and began the sect of the Peripateticks, though he were a man so much giuen to the search of nature, as that somtime he seemed to forget God, the author of nature; yet in his old age, when he wrote the booke of the world, he resolueth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was inuented to expresse the power of this one God, by the multitude of his Ministers. Whereby doth appeare, that belike the foolish sort of heathens did imagine of God as of earthly Princes: for they saw that euery earthly Prince had a great many men Ministers, otherwise called seruants, and attendants vpon him, thereby to declare and shew his power, his magnificence, and high honor; and therefore they thought likewise, that the great and high God could not be sufficiently conceiued of, except it were supposed that he had a great number of inferior gods waiting and attending vpon him, in like sort to shew his greatnesse and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisens*, two principall Peripateticks, do confirm at large.

Arist. lib. de mundo.

Theophr. in Metaph. Alex. Aphro. lib. de prouid.

Zeno, the chiefe and Father of all the Stoicks was wont to say (as *Aristotle* himselfe reporteth) that either one God, or no God. Which opinion of One God, is auerred euery where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick seueritie. And before them by *Epictetus*, a man of singular account in that sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus prouidere*: Before all things (saith he) we must affirme that there is one God, and that this God governeth all, and hath prouidence ouer all.

As for the Academickes, although their vsage was to doubt and dispute euery thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last hee concludeth in this point with the Stoicks, who beleueed one God. And as for *Socrates*, who was the Father and founder of the Academicke sect (and who was iudged by the Oracle of

Cicero lib. de natura Deor. Apuleius. Aleg. & Lucr. in vita Socrat.

Apollo

Apollo to be the wisest man in all Greece) the world doth know that he was put to death for iesting at the multitude of Gods among the Gentiles.

*Vide apud Plu-
tarch. de placit.
Philos. Trismeg.
in pëman. & in
Asclep.*

All these foure sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speake as they thought. And yet if wee will ascend vp higher to the dayes before these sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them againe to *Mercurius Trismegistus*, that was the first parent of Philosophy to the Egyptians, wee shall finde them so plaine and resolute herein, as none can bee more. It is true that the heathen did honour such men as were famous (either for their valiant acts, their singular inuention in matters, their good turnes to others, or their owne rare gifts and qualities aboue others) with their title of Gods, but yet they beleueed not that those men were gods: yea they knew them to be no other then mortall men, which thing *Trismegistus* sheweth, when he

*Trism. in pëman
cap. 2. 3. 4. 5. &c
in Asclep. c. 26.
&c.*

saith: *Deos non natura ratione sed honoris causa nominamus*: We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we thinke them to be so, but because vnder that title, wee would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same

*Cicero, his opinio
concerning the
gods of the Paimi-
nims.*

in these words: *The life of man* (saith he) *and common customs, haue now receiued to lift up to heauenly fame and good will such men as for their good turnes are accounted excellent: and hereof it cometh, that Hercules, Castor, and Pollux, Esculapius, and Liber, (which were but men) are now reckoned for gods.* *Perseus* likewise *Zeno*s scholler testifieth the same. And therefore did the Grecians truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first then mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, died; because the memorie of them should not die with them, but remaine as presidents to follow, or as persons to be admired at: those that were liuing could not bee con-

*Perseus his opi-
nion. Herod. lib. 1*

tent to honor them with the title of Gods and goddeses, but also would needes haue their pictures or Images drawne, and set vp somewhere for posteritie to beholde. Hereof it came, that they after a while beganne (as mans naturall corrupt inclination is too prone that way) to giue honour, and to doe reuerence vnto them: and not so contented, they proceeded further, and builded Altars and Temples vnto them, and at length consecrated Priests and appointed certaine rites, ceremonies, and sacrifices to bee done there. The Deuill hereupon taking occasion and fit opportunitie, (purposing alwaies to seduce the world & to hold them in error so farre forth as he might) entred at last into those Altars (which were dedicated to those men) and vnder the names of those men, made way to haue himselfe worshiped (in stead of the true God.) For true it is which the sacred Psalme witnesseth; *That the Gentiles sacrificed their Sonnes and daughters vnto deuils.* And which Paul saith, that *whatsoeuer the Gentiles offer, they offer vnto deuils,* & not to God. For the deuils being entered into those Altars, receiued their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should be the stronger, vnder the names of those men they would yeeld forth answers to such as came to demaund any questions of them, and those their answers were written by their Priests, and called Oracles: and with such sights those deuillish spirits bewitched the world, and deceiued them. Of which their Oracles more shall be spoken hereafter, But here first I make this argument against them.

They which (howsoeuer ignorantly) worship deuils, are far from the true Religion: this is plaine.

but the Gentiles worshipped deuils: Ergo, &c.

That the Gentiles worshipped diuels (not God) may appeare, first by this reason, for that those their gods allowed (yea required) not beasts, but men to bee sacrificed vnto them, delighting themselves in such infinite murders and manslughters, as were most cruell and vnnaturall, signifying themselves to bee thereby appeased, wherein God

The beginning of Idolatrie.

Psal. 105.

1 Cor. 10. 20.

*Polyd. de In-
nen. lib. 5. cap. 8*

is most displeased. For (as *Polydor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Island *Salamis*, a man was sacrificed to *Agraula*. To *Dionmedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Tencrus* sacrificed humane sacrifice vnto *Iupiter*, and left the same to posteritie to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesus* and *Tentates*. Amongst the Egyptians, three men a day which were sought out (if they were cleane) were sacrificed to *Iuno*. Amongst the Lacedæmonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne*, their dearest friends. The people called *Curete* sacrificed children vnto *Saturne*. At *Laodicea* a Virgin was sacrificed to *Pallas*. And amongst the Arabians, euery yeere a child was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especially when they were to goe to warre) sacrificed a man. All barbarous Nations haue done the like: yea, the Frenchmen and Germans: yea, the Romans themselues did the like sacrifice, as namely, to *Saturne* in Italie, a man was sacrificed, at the Altar: and not onely so, but hee also to be cast downe from a bridge into the riuer *Tyber*. *Dionysius Halicarnassens* writeth, that *Iupiter* and *Apollo* were maruellous angrie, for that the tenth part of men were not sacrificed vnto them, and therefore sought they reuenge vpon Italy. *Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them; and therefore to appease them, sacrificed vnto them two hundred of the Noble mens sons at a time. O monstrous cruelty! Who then can possible bee perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped & sacrificed vnto) were meere deuils, considering that such monstrous, vnkind, &

*Dionys. Halic.
car. 1. Antiq.*

vnnaturall slaughters of men (which must needes offend God the more) were the appeasments of their anger and wrath ?

Againe, these Gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also wel liked and allowed of fornication, adulteries, and all vncleannes: for as Alexandria the Image of *Saturne* was most deuoutly worshipped, whose Priest *Tynnannus* by name, brought certaine Matrons of the Citie, which he had selected out vnto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamones* it was the custome that the Bride the first night after her mariage should lie with all the guests, in honor of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise in their filthinesse & vncleannes, must needs be deuils: for the kind and righteous God can abide none of these things: as any mans owne reason, sense and understanding may teach them.

*Polyd. de inuent.
lib. 3 cap. 8.*

2 Another argument to prooue that gods of the Gentiles were Deuils, is this; because the Oracles which they gaue forth in matters meereley contingent, were either false, or else so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the deuill. This falshood & deceitfulness of their Oracles, *Porphyr* himselfe, the great Patro of Paganisme, testifieth in a speciall booke of the answers of the gods, wherein he professeth that he hath gathered truely without addition or detraction, the Oracle that were most famous before his time, with the false & vncertaine euent thereof, in consideration of which euent, he setteth downe his own iudgement of their power in prediction after this manner: *The gods doe foretell some naturall things to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend vpon mans will, they haue but coniectures, only in that by their subtiltie and celeritie they preuent vs: but yet they oftentimes lie, and de-*

*Porphyr. lib. de.
respons. &
oracul.*

ceine

*Oenomaus de
falsitate oraculo-
rum, & de arti-
ficio male sic.*

ceine vs in both kinds; for that as naturall things are variable, so mans will is much more mutable. Thus farre *Porphyrie*, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named *Oenomaus*, who for that he had beene much delighted with Oracles, and more deceiued, wrote also a speciall booke in the end of their falsehoods and lies; and yet sheweth, that in many things wherein they were deceiued, it was not easie to conuince them of open falsehood, for that (cunningly) they would inuolue their answers (of purpose) with such obscurities, æquiuocations, amphibologies, and doubtfulnesse, as that alwaies they would leaue themselues a corner wherein to saue their credits. As for example, when *Cræsus* that famous and rich King of *Lydia*, consulted with the Oracle of *Apollo*, whether he should make warre against the *Persians*, and thereby obtaine their Empire; the Oracle gaue answer thus: *If Cræsus without feare shall passe ouer Halys*, (which was a riuer that lay betweene him and *Persia*) *he shall bring to confusion a great and rich kingdome*. Vpon which words *Cræsus* passed ouer his army, in hope to get *Persia*: but he lost *Lydia* his owne kingdome, and was deceiued by that vncertaine Oracle.

Like answer gaue the Oracle of *Apollo* to *Pyrrius* King of *Epirus*, demanding whether he should prosper in the warre against the *Romans*: for it was deliuered in these words; *Aio te Æacida Romanos vincere posse*: I say that the son of *Æacus* the *Romans* may overcome. Vpon which Oracle, *Pyrrius* the son of *Æacus* thinking to be the conquerour, was himselfe vanquished by the *Romans*.

A number more such Oracles there were, where with the world was deceiued, that trusted them: but I neede not recite them; for (as it appeareth) the Oracles and answers which their wicked Spirits gaue soorth in matters future and meerey contingent, were such as might be taken and construed two waies: and therefore their worshippers (if they had beene wise to haue noted their cunning and deceitfull answers, containing no certaintie at all) they had beene as good neuer to come at them to enquire of any
mat-

matter future : for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as vnresolved as they were at first, and so depart home as wise as they came, or rather more fooles then when they went. But what might bee the reason why these diuels or diuelish spirits, gave no certaine answers to their worshippers in these matters future, whereof they were demanded ?

The reason is manifest : for no doubt they would if they could; that so their credit might haue beene the more. But it was a thing not in their power, but onely reserued vnto God, to know and foretell certainly the things that are to come : for herein God prouoketh all the gods of the Gentiles to make triall and experience of their power, in these words : *Declare vnto vs (saith he) what shall ensue hereafter, and thereby we shall know that yee are gods indeed.* Which sheweth that the certaine foretelling of things future, doth manifest a diuine power, wherof these diuelish spirits are not partakers : for had these wicked spirits such a power in them, as certainly to know and foretell such things as were to come; out of all doubt they would then haue giuen such certaine, plaine, and vndoubted Oracles and answers in this behalfe, as would haue purchased them euerlasting credit in all the world. But now the falsehood and vncertainty and deceitfulnes of them, haue got them iustly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whose worshippers were miserably deluded by them; as euen the Heathen themselves haue testified.

Hauiug thus briefly, yet I trust sufficiently, disprooued the religion of the Gentiles, as being a cruell, wicked, false lying, and deceitfull religion, hauiug in it no certaintie at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prooue against them the truth of the Christian religion, which wee professe. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall bee this : namely, the confession of the gods of the Gentiles, that is, of Diuels and hellish Spirits themselves, who haue giuen testimonie thereof, euen to

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the Gentiles) drew neare and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his owne that demanded him of true religion, and of God: to whom he answered thus in Greeke: *O thou unhappy Priest, why dost thou aske me of God that is the Father of all things, and of this most renowned Kings deare and only Sonne, and of the Spirit that containeth all? &c. Alas that spirit will enforce me shortly to leaue this habitation and place of Oracles.* The other Oracle was to *Augustus Caesar*, euen about the very time that Christ was ready to appeare in the flesh: For the said Emperour now drawing to age, would needs goe to *Delphos*, and there learne of *Apollo* who should raigne after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer; notwithstanding *Augustus* had beene very liberall in making the great sacrifice called *Hecatombe*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) vttered these strange words vnto him: *An Hebrew childe that ruleth ouer the blessed gods, commandeth mee to leaue this habitation, and out of hand to get mee to hell. But yet doe thou depart in silence from our Altars.* Thus it appeareth: that this Hebrew child (which is our Christ Iesus) hath power ouer the gods of the Gentiles, to command them vnto hell, from whence they came, to enioyne them silence, and to remoue them from their habitations: and therefore the Religion of this powerfull Iesus (whereof he is the author) must needs, euen by the acknowledgement of the Devils themselues (whom he doth command) be the true Religion.

3 Another argument of the Diuinitie and truth thereof is this: namely, that it hath remoued by the puissant force thereof, all the gods of the Gentiles, in despight of them, ceased their Oracles, and driuen them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came)

Attenuabit

*Suidas in Thulis
& Porphy. &
Plut. de oraculis.*

*Suidas in vita
Augusti.
Niceph. lib. 1.
hist. cap. 17.*

Attenuabis omnes Deos terra, shall weare out all the gods of the earth. The truth whereof, all the world doth now see clearly to be certaine and vndoubted by the euent. Seph. 2:

The Oracles and answers of these gods, euen in *Ciceroes* time (as *Cicero* himselfe witnesseth, who liued somewhat before the comming of Christ) began to cease: and at last by little and little they ceased altogether, and were viterly extinct. It is reported that in Egypt (when Christ was there with *Ioseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. Cicero lib. de diuin. a.

Afterwards, in the time of the Emperour *Adrian*, all sacrifices vnto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumbe. Wherefore *Inuenal* saith; *Cessant oracula Delphi*, that is, The Oracles cease at Delphos. And another Poet saith: Polyd. lib. 5. cap. 2.

Excessere omnes adytis, arisque relictis.

Dij, quibus imperium hoc steterat, &c. that is: All the gods whereby this Empire stood, haue departed from their Temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the like, and is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, guessing at the matter, and vainly deuising fond conceits in his braine, nor able indeed to pierce into the very cause thereof. But *Porphyrie* (euen that great patron of Paganisme, and enemy of Christian Religion) can teach him, or any other, the true cause thereof, shewing them that since the comming of Iesus, their gods are dumbe, and can do them no good, but all are gone and departed from them. His words be these: Inuenal.

Nunc verò mirantur (inquit) si tam multos annos ciuitas peste vexetur, cum et Esculapius et alij dij longè absint ab capite à enim quàm Iesus colitur, nihil utilitatis à dijs consequi possumus. Now (saith he) they maruell why this city is so many years vexed with pestilence, when as (indeed) *Esculapius* and other gods be far gone and departed from it: for since the time that *Iesus* is worshipped, all our gods haue bin vnprofitable to vs. Considering then that *Iesus* (the author of the Christian Religio) hath silenced & viterly de- Plutarch. de defectu oraculorum.

stroyed the gods of the Gentiles (as histories & the visible euents shew) his religion must needs be the onely true religion.

4 What should I say more? euen the Gentiles themselves, the most ancient, & the best, haue testified of Iesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the Iew and Gentile, and to make them both one people in the seruice of his Father; here-hence it is that hee was foretold, and nor altogether vnknowne or vnheard-of to both these Nations, and therefore diuers fore-warnings and significations of him were left, as well amongst the Gentiles as the Iewes, to stir them vp to expect his comming. For, first by the consent of writers it is agreed, that in those ancient times there were three

Ensch. in Chron.

famous men that liued together: namely *Abraham*, (who descending from *Heber*, was the Father or beginner of the Hebrewes, who were afterward called the Iewes) & with him *Iob*, and *Zoroastres*, that were not of that lineage of *Heber*, but (as wee call them for distinction sake) Heathens or

Iob 19. 25, 26, 27.

Gentiles. *Iob* (wee know) testifieth of Christ, calling him the Redeemer, and was most assured to see him one day with his owne eyes, and none other for him, although wormes should destroy that bodie of his (as hee himselfe testifieth.) *Zoroastres* liuing thus in *Abrahams* time also, might (by account of Scriptures) see or speake with *Noe*:

Clem. Alex. lib. 1. Strom. & Orig. lib. 6. contra Celsum & Procl. lib. 2. & 3. Parm. Plato. Herm. in Peman. cap 1. & denicept.

for *Abraham* was borne threescore yeeeres before *Noe* deceased: and hercof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there bee found very many plaine speeches of the Sonne of God, whome he calleth *Secundam mentem*, the second mind: but much more is to be seene in the writings of *Hermes Trismegistus*, (who receiued his learning from this *Zoroastres*) by whome appeareth, that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinity: whome *Hermes* calleth *The first begotten Sonne of God: his only Sonne; his deare, eternall, immutable, & incorruptible Sonne, whose sacred name is ineffable:* so are his words, & after him againe amongst the Grecians,

were

were *Orpheus*, *Hesiodus*, and others, that vttered the like speeches of the Sonne of God, as also did the Platonists; whose words and sentences were too long to repeat.

Moreouer, the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a Prophet among the Gentiles, and a Gentile, and hee is such a one as testified of Christ, and of the Starre that should appear at his birth: by meanes of whose prophecie (it should seeme) the wise men in the East seeing that Starre, were assured that Christ was borne, and therefore came a long iour-
Numb. 24.

ne to Iudea to see him; as one Gospell sheweth: The same Starre is mentioned by diuers Heathen writers, as by *Plinie* vnder the name of a Comet (for so they tearme all extraordinary Starres) which appeared in the later daies of *Augustus Caesar*, & was farre different from all other that euer appeared. And *Plinie* saith of it: *Is cometa vnus toto orbe colitur*: That onely Comet is worshipped throughout all the world. *Calcidius* a Platonicke doth say, that the Caldean Astronomers did gather by contemplation of this Starre, that some God descended from heauen to the benefit of mankinde.
Plin. lib. 2. cap. 25.
Calcid. apud Marfil.
Pisim. tract. de Stella Mag.

The Gentiles also had certaine women called *Sybilla*, which were Prophetesses, who being endued with a certaine spirit of prophecie, vttered most wonderfull particularities of Christ to come: one of them beginning her Greeke metre in these very words: *Know thy God, which is the Sonne of God*. Another of them maketh a whole discourse in Greeke verse called *Acrostichi*, expressly affirming therein, that Christ Iesus (by name) should be the Sauiour, and that he was the Sonne of God, and expressly saying that he should bee incarnate of a Virgin, that hee should suffer death for our sinnes, and that hee should bee crucified, that he should rise againe and be exalted into the glorious heauens, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come again to the last iudgement. Of these *Sybils* there were ten in number; and talking of his first comming into the world, they also say, that *Rutilans enim fidus monstrabit*: a blazing
Last. contra Gent.
Sybil. Samia apud Beul.

Starre shall declare him. These *Sybils* speake so plainly of Christ Iesus, as the Prophets among the Iewes did, yea more plainly, and as plainly as may be & in manner as fully as our Gospell speaketh: and therefore if the Gentiles will beleue their owne Prophets, they must likewise beleue the Christian religion (whereof Iesus Christ is the author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians haue deuised & inuented these things, as also that it may yet more fully appeare, that Christ before his coming was notified ouer the world by meanes of those verses of the *Sybils*: it must bee remembred, that *Marcus Varro* a learned Roman (who liued almost an hundred yeeres before Christ) maketh mention at large of the *Sybils*, (who in number he saith, were tenne) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Fenestella* (another Heathen) doe affirme, that the writings of the *Sybils* were gathered by the Romanes, from all parts of the world, where they might be heard of, and laid vp with great diligence and reuerence in the Capitall. *Sybilla Erithraea*, who made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperor doth record) that she liued about six hundred yeeres after the flood of *Noah*: and her countriman *Apollodorus Erithraeus* & *Varro* do report that she liued before the war of Troy, and prophecied to the Grecians that went to that war, that Troy should be destroyed, (as it came to passe) which was more then a thousand yeeres before Christ was borne. *Cicero* also (that died more then fortie yeeres before Christ was borne) translated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seene in his workes, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sybilla*, li. 2. de *Diuinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Sauour Christ was borne) had such speciall regard of the sayings of the *Sybils*, that he laid them vp in more straiter order then before, vnder the Altar of *Apollo*, in the hill

Pa.

*Varro lib. de reb.
diuin. ad Cesa-
rem. Pont. Max.*

*Fenest. cap. de 5
viris.*

*See ibid Oration
of Const. in
Euseb. lib. 4. cap.
23. de vita Const.*

*Cic. lib. 2. de di-
uinat. Sueton.
Trans. cap. 3 de
vita.*

Palatine, where no man might haue the sight of them, but by speciall licence. And so much for the credit of the *Sybil*, who gaue full testimonie of our Sauour Iesus Christ (by name :) and therefore if the Gentiles will beleue them, (who were their owne Prophets, and highly reuerenced of all the world) they must also beleue our Gospell, and the Christian religion to be the onely true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language diuers ages before Christ was borne. For *Ptolomy* King of Egypt which had the famous Library, was studiously inquisitiue to search out the originall of all Nations and religions, and he found that the people of the Iewes was the most ancient, and that they onely had the most certaine and vndoubted history of the creation of the world: and therefore he sent vnto them, to send to him from Ierusalem seuentie men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might haue knowledge of this Messias, either by accessse into the Iewish countrey, or by the accessse of the Iewes into their countrey: as namely, by their long bondage in Egypt, as also their long captiuitie in Babylon, &c. But I conclude this matter thus: Sith the Prophets of both Iewes & Gentiles (that is to say, the Prophets of all the world) haue giuen full, plaine, and euident testimonie of Iesus Christ, the Sonne of God, that therefore his religion is the only true religion, and all other to be reiected and detested.

5. That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandring from truth :) but the religion whereof Christ is the Author, is the most ancient (in as much as Christ the author thereof is the most ancient of daies, being the Sonne of God, as also because he is testified of by the Hebrew records, which are the most ancient writings in the world :) *Ergo*, the Christian Religion is that which must needs be the onely true Religion in the world. For it is a true saying of *Tertullian*, *Verum quod pri-*

*Tertul. contra
Prax.*

nam, quod posterius adulterium est: That is true, whatsoeuer is first; and that is adulterate. which is not the first. That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that euer God made, vnder the name of the seed of the woman, that should breake the Serpents head: he was foretold to *Abraham*, that he should come of his seede, in whom all the Nations of the earth should be blessed.

Jacob foretold of him, calling him *Shilo*, and that he should be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that he should bee the Prophet, whose voice all should heare and obey, &c. Considering then that he is come, and that hee is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient Records in the world, I conclude, that his religion (whereof hee is the author) is the onely true religion.

*Euseb. lib. 1. de
prepar. Euang.*

The antiquity of the Hebrew historie to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to proue it; onely this I say, that *Eusebius* and *Eusebius* also doe say, that letters (which are the beginning of words that should bee written) were first found out by *Moses*, & by him deliuered to the Iewes, and that the Iewes taught them to the Phenicians: & that lastly, the Grecians received them of the Phenicians: & therefore the Hebrewes must needs be they, amongst whom the first and most ancient Records of the world were to be found: as *Ptolomy* also King of Egypt did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories bee the most ancient, they must also needs bee supposed true, in as much as in themselves they all agree in a sweete harmonie, and no other records are able to disproue them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other history which is ancient, and long before their times? But because some are of so little believe

(al-

(although the historie do sufficiently giue credit to it selfe) yet for better setting of their minds in this behalfe, I will briefly shew, that euen the heathen Historiographers and writers doe confirme the same, that so the credit and reuerence due vnto *Moses*, may be reserued, & wicked tongues that barke against him may be stopped. The very Heathen and profane writers themselves that spake of *Moses*, spake of him most reuerently; in so much, that *Trebellius Pollio* speaking of *Moses*, *Solum Dei familiarem vocet*: *Claud.* Doth call him the onely man with whom God was familiar. *Cornelius Tacitus*, although hee speaketh what he can against the religion of the Iewes, yet cannot discredit *Moses* history, but is enforced to confesse (according to the historie written by *Moses*) that after there were botches and swelling sores sent into the land of Egypt, which were noysome both to men and beasts, the King of Egypt then tooke order, that the people of the Hebrews should go out of his land, and depart whither they should be directed. *Procopius* also mentioneth *Ioshua*, the sonne of *Nun*, *Moses* successor, and saith, that the people of Phœnicia, for feare of *Ioshua*, and of the Israelites, left their owne Countrey, and departed into Africke: he mentioneth likewise the Iebusites, Gergesites, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to *Moses*, & an heathē, doth mention the two Tables of stone wherein the law of God was written, and wisheth moreouer, all such as be studious of vertue, to learne out of his verses diuine knowledge: *Whereby* (saith he) *they shall vnderstand & know the author of the world, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seen with mortall eyes, but is perceived onely by the minde: which doth no hurt to mortall men, in so much as he is the causer and procurer of all good things.* Furthermore he addeth, that no naturall man hath seene God at any time, except only a certaine most godly old man that came of the Caldeans (*viz. Moses.*) At last hee concluded with this saying: *That he had learned these things out of the monuments which God in times past had deliuered in two tables of Stone.*

seue. *Linus* also saith, that God created all things, and in the seventh day had finished all things: *Homer* also and *Hesiodus* testifie the same, the one saying that the seventh day did perfect and finish all things; the other, *Septimam lucem fuisse sanctam & praeulgidam*: That the seventh day was most holy and bright. How the earth was without forme before it was fashioned by God, *Ouid* testifieth, calling it a *Chaos*, which is *rudis indigestaque moles*, a rude and unfashioned heape: which *Homer* and *Hesiodus* also testifie, calling it *Hyle*, a certaine vnshapen and rude matter, which God afterwards brought into good forme and fashion. These haue testified, we see, of the Creation of the world, (which is the great maruell of maruels) affirming in manner the very words of *Moses* which he writeth in *Genesis*, shewing that the world had a beginning, and that God created heauen and earth, and all therein in seven daies, and that the seventh day was holy vnto the Lord. And this truth of *Moses* history concerning the Creation of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmly beleue. The flood that drowned the world, which we call the flood of *Noah*, not onely *Ouid* testifieth in his *Metamorphosis*, but also diuers ancient heathen writers, namely *Berosus Caldeus*, *Jeronymus Aegyptus*, *Nicolaus Damascenus*, *Abydenus*, and others (according as both *Iosephus* and *Eusebius* doe proue.)

*Vide. Plut. de
placit. Philos.*

*Ios. lib. de antiq.
Iud. Euseb. lib. 9
de prep. Euang.*

*Euseb. lib. 9. de
prep. cap. 4.*

Concerning the Tower of Babylon, and confusion of tongues there, which *Moses* recordeth, *Gen. 11.*) testimony is giuen by *Abydenus*, that liued about King *Alexanders* time, and by *Sybilla*, and by the words of *Hesians*, concerning the land of *Sennar*, where it was builded: and these Gentiles doe shew by reason, that if there had not bin some such miracle in the diuision of tongues, no doubt but that all tongues being deriued from one, (as all men are of one Father) would still haue retained the same language, which wee see was scene long not to be in the world: the difference of languages in the world, is a prooue of that confusion of tongues.

Of the long life of the first Patriarks, not onely the fore-named *Berosus* *Caldens*, *Ieronimus* *Egyptus*, *Nicolaus* *Damascenus*, *Abydenus*, but also *Manethens*, that gathered the history of the Egyptians, *Molus* *Hestius*, that wrote the Actes of the Phœnicians, *Hesiodus*, *Hecataus*, *Abderica* *Helanicus*, *Ansilas*, and *Ephorus* doe testifie, that these first inhabitants of the world did liue so long. And they alleadge the reason thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, especially Astronomy and Astrology, which (as they write) could not bee brought to any sufficient perfection by any one man that had liued lesse then six hundred yeeres, in which space the great yeere (as they call it) returneth about.

Of *Abraham* and his affaires I haue alleadged some Hea-then writers before, as *Berosus*, *Hecataus*, and *Nicolaus* *Damascenus*, but of all others, *Polyhist* alleageth *Eupolemus* most at large of *Abrahams* being in Egypt, of his fight and victory in the behalfe of *Lot*, of his entertainment by King *Melchisedech*, of his wife and sister *Sara*, and of other his doings, especially of the sacrifice of his sonne *Isaac*. To whom agreeth *Melo* in his bookes written against the Iewes, and *Artabanus*, of the strange lake wherein *Sodom* and *Gomorrh* were turned, by their destruction, called *Mare mortuum* the dead sea, where nothing can liue, both *Galen*, *Pausanius*, *Solinus*, *Tacitus*, and *Strabo*, doe testifie and shew the particular wonders thereof.

Alex. Polyhist.
lib. de Iudaica
historia.

Galen de simpl.
Paus. in. Elia.
Solin. in Polyhist.
Tacit. lib. vii.

From *Abraham* downe to *Moses* writeth very particularly the said *Alexander* *Polyhist*, albeit hee minglenth sometimes certaine fables: whereby appeareth that hee tooke not his story wholly out of the Bible. And he alleageth one *Leodemus*, who (as hee saith) liued with *Moses*, and wrote the selfe same things as *Moses* did: and with these also doe concurre *Theodorus* a most ancient Poet, *Artabanus* & *Philon*, Gentiles. And therefore it is manifest that *Moses* history (as also all the rest of the sacred & canonicall Scriptures) is no fable or fained matter (as the deuill would make vs beleue) but a true, certaine, and most vndoubted history.

historie in all points. All which matters be sufficiently and substantially shewed also euen by the Heathens writings, which are too tedious to be heere rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his owne power, but by the power of God, do sufficiently giue credit vnto him: of whom and of whose actes doe beare witnesse not onely the forenamed (especially *Artabannus* in his booke of the Iewes) but many other also (especially *Eupolemus*) out of whom *Polyhistor* reciterh very long narrations of the wonderfull and strange things done by *Moses* in Egypt. Yea, the miracles done by him, the greatest enemies that euer he had in the world, that is *Appian* in his fourth book against the Iewes, and *Porphyrie* in his fourth book against the Christians doe confesse. And *Porphyrie* adioyneth more for prooffe thereof, namely, that he found the same things confirmed by the storie of one *Saconiathon* a Gentile, who liued (as he saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepheard, learne so much Magicke? Or why could not then the great Magicians of Egypt either doe the like, or at leastwise deliuer themselves from those plagues that were in Egypt, (especially since their studie was in Art Magicke from their infancie?) yea, why did they crie out, *The finger of God is heere*, when they could not doe as he did? Or let them answer why *Pharaoh* King of Egypt did speake to *Moses* and *Aaron*, saying: *Pray yee vnto the Lord that hee may take away the frogs from me, and from my people.* His great Magicians be-like could not doe it; yea, he signifieth in that speech, that none can doe it but God; yea, and that neither *Moses* nor *Aaron* could doe it any otherwise then by praying vnto God. And indeed *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know that there was not any like vnto the God of Israel.

Where did you euer heare of such workes done by Art Magicke

*Appian lib. 4.
contra Iudeos
Porph. lib. 4.
aduersus Chri-
stian.*

*Exod. 8. 18.
Exod. 9. 10. 11.
&c.*

Magicke as *Moses* did? when hee diuided the great and mightie red Sea? that the people of Israel might go through the drie land? when the waters came together again vpon *Pharaoh*, and all his hoste, and drowned them, and all their glory in the Sea? when he called so many Quailes vpon the sudden into the Campe, as sufficed to feed fixe hundred thousand men, beside women and children? When he made a very Rocke by smiting it, to yeeld forth abundance of water, sufficient for the whole companie of Israel? When hee caused the ground to open and swallow downe aliue, three of the greatest of his Army *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bagges and baggages?

Exod. 14.

Exod. 16.

Exod. 17.

Numb. 16.

Beside, what wondrous workes or miracles soeuer *Moses* did, he alwaies acknowledged to come from God, reiecting vtterly all glorie from himselfe, and attributing and yeelding all the glorie vnto God. Againe, in his writings hee doth not excuse nor conceale his owne sinne, nor the sinne of his people, no nor the sinne of *Aaron* his owne brother nor of *Mary* his sister, nor of *Leui* his Grandfather, nor of any other of his linage and kindred. Neither did hee once seeke or goe about (although hee were in place of power and authoritie to doe it) to bring in any of his owne sonnes into the rule and gouernment after his decease, (although hee had many) but left the onely rule and gouernment vnto a stranger, named *Ioshuah*, as God commanded.

Deut. 32.

Gen. 29.

Numb. 12.

Deut. 14.

Deut. 3.

Numb. 27.

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his workes, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull seruant of God in all matters.

The historie of *Moses*, therefore being the most ancient, and the same being most vndoubted and certaine true, in so much as hee and his historie doe plentifully testifie of Christ, which was to come, and should bee heard in all that hee should say and teach; it remaineth that his religion which hee hath taught vnto the world, is the onely true religion,

ligion,

ligion, and all other religion (not grounded on the like antiquitie and truth) to be abandoned.

Luke 24.44.

Iohn 3.35.

6 None can discredit *Moses*, nor the *Psalms*, nor any of the *Prophets* amongst the *Iewes*, but they must withall discredit *Christ*: for *Christ* saith thus of himselfe, that *All must be fulfilled which were writtē of him in Moses, the Prophets, and the Psalmes*, Againe, hee sendeth such as would know of him whether hee were the true *Messias*, to the *Scriptures* of the *Iewes*, saying thus: *Search the Scriptures for they are they that testifie of mee*. So that *Christ*, *Moses*, the *Psalms*, and the *Prophets*, in a word, the whole *Canonicall Scriptures* of the *Iewes* doe goe arme in arme, & be linked together like inseparable friends that will not be sundred: and therefore the one is alwayes a prooffe for the other; as likewise a disproofe of the truth of the one, is a disproofe of the other: and therefore is it, that though the incredulous *Iewes* be so false in friendship, as that they will not (through vnbeleefe) take parte with the *Christians*, yet the *Christians* be more firme, and will hold with the *Scriptures* of the *Iewes* to the death. Now if there were no more to proue the *Diuinitie* of *Christ*, but the great & wonderfull miracles which he did (some whereof were such, as neuer any did before, nor could doe but God onely) it were sufficient to proue him to be the *Sonne of God*, and that he came from the bosome of his *Father*. The great and many miracles that he did (being famous not onely in *Iudea*, but in all the *Romane Empire*, and so ouer all the world) are and were such as none of the *Heathen* dare doe, or can denie, but all acknowledge. And therefore I conclude, that the *Christian religion*, proceeding from so diuine a power, and from one whose workes and wonders are about all the world, is the most vndoubted true Religion.

7 *Christ* did neuer any hurt on earth, but hee did marueilous much good, hee healed all manner of diseases, hee caused the dumbe to speake, the halt to goe, the blinde to see & the deafe to heare: he stilled the raging of the winds and seas, gaue sight to him that was borne blind, raised the dead to life againe, cast out *Diuels*, knew mens thoughts,

and

and did such workes as no man could doe, except God were with him, yea, except himselfe were God. Moreouer, his life was such, as none was able to accuse him of any sinne, so pure and vnreprooueable was hee. Againe, the doctrine he taught was farre from a worldly spirit, being most heauenly, most innocent, and most diuine, for neuer any man spake as he spake, nor with such authority. Againe, he alwayes pronounced that he sought not his owne glory, (which deceiuers are wont to doe) but the glorie of his Father; and as he spake, so it was indeed. The whole course of his life and death, resurreccion, and ascension doth shew the same: For when the Iewes would haue made him an earthly King, he would none of it, but conueied himselfe away, Iohn. 6. 15. teaching his Ministers to doe the like: Luke 22. 25. 26. For he proclaimed that his kingdome was not of this world, Iohn 18. 36. But that he came to do the will of his Father.ouer and aboue all this, hee was the greatest Prophet that euer was, and foretold diuers things (as namely, that he should bee crucified of the Iewes, and the third day rise againe: that Ierusalem and the Temple should be destroyed ere that generation passed: that after his ascension, the holy Ghost should come vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth know came to passe accordingly. And nothing which he hath spoken, but it shall be performed: for there was neuer any fraud within his lips, or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmlesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heauenly in his doctrine, not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needs be the onely true Religion.

8 Another argument I frame thus; That religion which proceedeth vndoubtedly from God, is the true religion: But the Christian religion proceedeth vndoubtedly from God

God: *Ergo*, &c. That it proceedeth vndoubtedly from God, I prooue thus: Either it must proceed from God, or from the Diuell, or from men: but it is too holy to proceed either from men or Diuels; for it ouerthroweth the works and kingdome of the one, and forbiddeth the reuenging spirit of the other: (commaunding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their couetous humour, admitting no vncleanesse or impuritie, and forbidding all iniquitie & wickednesse, be it neuer so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commaundeth to be holie, euen as God is holie; it is manifest, that it can neither bee of mans deuising, nor of the diuels inuention: it remaineth therefore that it must needs be of God, and consequently the onely true Religion.

9. Another argument is this: that Religion which respecteth onely the glorie of God, is, and must needs bee the onely true Religion. But such is the Christian Religion: for it alloweth not any man to glorie in himselfe, but sheweth that whosoeuer glorieth, should glorie in the Lord, 1 Cor. 1. 30. 31. Rom. 4. 2. Therefore the Christian religion is the only true religion.

10. Lastly, the spreading and preuailing of the Gospell of Christ ouer the vniuersall world, whenas all the world (both Iewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the author thereof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needs haue been vterly suppressed & choked, euen in the springing and first rising thereof. For after the ascension of Christ Iesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading & preuailing thereof, against the force and power of all the world, which was then resdient with all both fury and fraud, violence and vengeance, and

and with all their deuices which they could inuent to suppress it? Or what eloquence had his few Apostles to persuade the world, or any therein, to the receiuing and embracing of that Christiā religion which they were appointed to preach? They (as all men know) were reputed and knowne to be vnlearned men, but onely that they were taught and instructed by the Spirit of God, which (according to the promise of Christ their Master) at the time appointed, descended downe vpon them, being assembled at Ierusalem; by which spirit they were enabled to speake all languages, and imboldened to preach his Gospel and religion in such sort, and with such puissant and diuine wisdom, as none should be able to resist that spirit they spake by, howsoeuer their persons might be hindred, molested, vexed and persecuted. This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religiō, that it hauing so few to publish it, and such as they were, & being incountred by all the Princes and Potentates of the world, it should notwithstanding so strangely preuaile, as within a short time to be vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected, & preuailed by the power of God? for the power of all the world was against it: and if the Christian Religion had beene no better protected by God, then by men, alas it had perished long ago, yea, it had neuer liued vntill this day, but it had been choaked euen at the first vprising, and as it were in the cradle or infancie thereof. Let all wits therfore throw down themselves, & let all tongues freely confesse the diuine vertue of the Christian religion, which could not be stopped or suppressed: but was so mighty, as that the power of all the world; and all the deuils in hell ioyning with them, was not able to staie the course and passage thereof, but that it did preuaile, and that within short space, ouer all the earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came downe from heauen, being brought by Iesus Christ the true Messias, from the bosome of God the Father. Of which (hauing so many & so infallible argu-

ments to proue to euery mans sense the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the eare doth heare, and the heart doth vnderstand: the euidence thereof is so cleare and manifest, as that it is able, if not to conuert, yet to conuinee all gain sayers whosoever, and to make vs that already professe, firmly to hold the same; knowing for certaine, that the Christian Religion is the only true religion in the world, and that saluation is nowhere else to be sought. For runne ouer all the religions of the world, and where shal you finde any so pure, so diuine, so powerfull, so miraculous? it hath all the signes, tokens, arguments and prooves that may be, for the splendent truth thereof, and to demonstrate, that vndoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed, the religion of Mahomet, to be a false and wicked Religion.



IF I shall speake something of the Mahometisth Religion, I thinke the truth of the Christian Religion will appeare so much the more: for when blacke and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himselfe testifieth of Christ, to be a great Prophet of God, and a great worker of miracles: *And that the same Iesus Christ was borne of the Virgine Mary, that he liued without sin among men, that he was a Prophet, and more then a Prophet, and that he ascended into the heauens: and therefore he reproveth the Iewes, for that they would not belecue him to be borne of a Virgin. But on the other side, because he would not haue Christ, to beare credit about him, he disliked that he should be called or reputed the Sonne of God. But beside the testimony of all the former Prophets of the world, both Iewes and Gentiles (as is afore shewed) who doe all teach, that he should be the Sonne of God, Suidas doth moreouer confute this false Prophet, who reporteth in his historie that*

*Matth. Paris
hist. Aug. in Her.
3.*

Suidas.

that the Pharisies at Ierusalem called a Councel to find out the father of Iesus. They inioined certain women to search his mother: the women affirmed they found her a Virgin, Then was it recorded in the famous Register booke of the Temple, *Iesus the Son of God, and of Mary the Virgin.* This proueth, not onely that the mother of Iesus was a Virgin, (which *Mahomet* truly held) but also that Iesus was the Son of God (which *Mahomet* alloweth not.) And indeed *Mahomet's* religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partly with Christianisme, being subtilly contriued for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet's* vsurping, and of his sect, was thus: many hundred yeeres after Christ, namely, in the yeere of our Lord 597. and in the raigne of *Mauritius* the Emperour, when as *Gregorius Magnus* was Bishop of Rome, this *Mahomet* was borne (being of the line of *Ismael* the sonne of *Abraham*, by *Agar* the bond-woman, hauing vnto his father one *Abdara*, and vnto his mother one *Emma*, being very obscure and base parents) in Mecha a Citie of Arabia: his parents deceased, and left him a very young Orphan, who in short time by misaduenture was taken captiue. This being once knowne vnto his kindred, one *Ademonaples* (saith *Volateran*) an *Ismaelite*, bearing him good wil, for his fauour and forwardnesse of wit, paid his ransome, and made him seruant and factor in all his merchandize.

*Matthæus Palm.
Masæus Chro.
lib. 13. Drench-
steer. Chro. de Sa-
vacen. & Turc.
Orig.*

*Volat. Georg.
lib. 12.*

Not long after, his Master died without issue, and his seruant *Mahomet* matched with his Mistresse, a widow of fifty yeeres of age, called *Eadigam*, and (saith *Paulus Diaconus*) his owne kinswoman: so that his master being of credit and substance, and his mistris (afterwards his wife) of no lesse account, and so shortly after departing this life; he succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of tenne yeeres gaue himselfe secretly by perswasion

*Paul. Diaconus;
Rom. lib. 18.*

to bewitch the people, and other tenne yeares after, with Rogues & Vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of bloud, he spent in subduing of Countries. And lastly, nine yeeres he openly and manifestly enjoyed as a deceiuer, a false Prophet, and a King ouer those whom he had already infected throughout Arabia.

*Sabel. Euead.
3. lib. 8.*

Sabellicus writeth, that *Mahometts* father was an Hea-then, & his mother an Ishmaelite, whereby it came to passe, that whilest his mother taught somewhat of the religion of the Hebrewes, and his father on the other side the religion of the Gentiles. *Mahomet* (like a dutifull child, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sickness, which tooke him so extreemely, that he grouelled along the ground, and sowed piteously at his mouth. His wife being of great honour and substance, bewayled her hard hap in matching with a beggerly rascall, & a diseased creature: but hee (with his wily companions) hauing taught a Doue to feed at his eare, wherein he had put graines of corne, perswaded his wife to be content, and that he was another manner of man than she tooke him to be: namely, that he was a Prophet, that the Spirit of God fell vpon him, and that the Angel *Gabriel* in the forme of a Doue came to his eare, and reuealed to him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himself, & lay in a trance. His wife being herewith satisfied, shee began to chat the same amongst her gossips, saying: *Say nothing my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

*Auentine.
Annal. lib. 3.*

This being once noysed, they flocked vnto him from all parts of Arabia. He being thoroughly instructed in Sarrans schoole, and well seene in Magicke, obserued the present opportunity. The Romans and Persians then warring together, *Mahomet* with his Arabians went, and first took part with the Romans; but after wards serued them a

a flie touch, and forsooke them, and thereby weakened that side. In a while after hee espied the Persians go to wracke: and hauing despised the Romanes, he setteth lesse by the Persians, and then setteth soorth himselfe with might and maine, with his Captaines and Lieutenant (called Amirel) to subdue nations, and to destroy the Christians, to the end that he might establish that false religion, deuised by himselfe and his wicked confederates: he preuailed wonderfully, & in short time after his decease (in the time of *Eubezzer* and *Hanmer*, that successiueley reigned after him in Arabia) there were got & subdued to the Arabians, the region of Gaza, the City of Bosra in Arabia, Damascus, Phoenicia, Egypt, Palestina, the City Ierusalem, all Syria, Antioch, Edessa, Mesopotamia, all Persia, yea, and in a manner all Asia. But I may not forget the end of *Mahomet*, who in an euening sitting vp late in his palace, & hauing taken his fill of wine, wherein one of his companions had poured some poyson, felt his wonted sicknesse approaching, and made haste soorth, saying, he must needs depart to conferre with the Angell *Gabriel*, and goe aside, lest his glorious presence should be an occasion of their deaths: soorth he went, and remembring that a soft place was best for his falling sicknesse, downe he fell vpon a dunghill, groueling along with great paine, foming at the mouth, and gnashing his teeth. The swine came about the dunghill, fell vpon him, wounded him sore, and had eaten him vp, had not his wife, and others of his house heard the noise of the hogges, and rescued the false Prophet. *Antoninus* reporteth, that he was not without sundry diseases, which intemperate diet brought him: namely, the Plurisie, and a kinde of Lethargie: for oftentimes his senses seemed to bee taken from him. He continued drooping the space of foureteene dayes; at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards. In the time of his sicknes he commanded them that were about him, that when breath departed his body, they should not straightway bury him; for hee said, that within three daies he would ascend into heauen: but hereby

*Zonaras Annot.
Tom. 3.*

*Ant. Chro. part.
2 lib. 13 Cap. 5.*

appeared, that he was a false Prophet, for they kept him about the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty daies, in great hope he would rise and ascend according to promise; but they saw nothing, saying that they felt an inviolable stench, so that in great disdain (saith *Antonius*) *Eum longe à domibus Proiecerunt*, they cast him far from houses. But his companions (such as consulted with him, & concealed his falsehood and treacherie) remembering themselves, and iudging that the disdain of *Mahomet* would be their discredit, and his fall their foile and shame, they fetch him againe, they chest him in an yron coffin, (saith *Sabellicus* and *Nauclerus*) they bring him vnto the famous temple of Mecha (in which *Cirio* was born) with great solemnitie, as if he had neuer been feared upon the dunghill with swine; they conuay to the rooffe of the Temple mighty Load-stones, they lift vp the yron coffin, where the Load-stones according to their nature, draw to them the yron, and hold it vp, and there hangs *Mahomet* on high.

Those that embrace the religion of *Mahomet*, are called Saracens: for it was the pride of *Mahomet* to haue them so called, to aduance his owne doctrine and profession, because he knew himself lineally descended of *Ismael* the sonne of *Agar* the bondwoman: therefore to auoid this reproch, he bare the world in hand, that he came of *Sara* the free woman, the wife of *Abraham*, and called himselfe and his followers, *Saracens*. *Sabellicus* writeth, that the Grecians of spieciall worst to call the Saracens, *Agarens*: for that they came from *Agar*, but of *Agar*.

This *Mahomet* while hee liued, used the companie of Christians, Iewes, and Infidels: *Et ut popularior esset eius lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might be the more fauoured, hee borrowed something of every Sect. *Satan* furnished him with three instruments, as helpees to bring his mischieuous intent about. The first was a Jew, a great Astronomer and a Magician, who opened to him at large the Iewish follies: the second, one *John* of Antioch: the third, one *Sergius* a Monke, both

Sabel. Aenead. 8 lib. 6.

This was the report of old,
Anton. Chro. part. 2. cap. 5.
Völsger.
Drensl.
Chron.
Naucl.
Gen 12.
Sabel. Aenead. 8. lib. 6.

Sabel. Aenead. 8. lib. 6.
Falsicul. Temp.

both abominable heretickes. Euery one plaide his part. To flatter the Christians, he was content to be baptized of *Sergius*, and of these heretickes he learned with the *Sabellians*, to deny the Trinitie, with the *Manichees* to establish two beginnings, with *Eunomius* to deny the equall power of the Father and the Sonne, with *Macedonius* to call the holy Ghost a creature, and with the *Nicolaites* to allow many wiues, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his Alcoran (so is the book of the law termed) to commend the humility of Christian Monkes and Priests: hee made him also deliuer the Saracens a Monkes coule, which they vse to this day, also in *Star Monachorum multas gentis flexiones*, many duckings and crouchings like the Monkes. *Matthias à Machonia* addeth, that they vse shauing: and this no doubt was the Monks de *Sunne*. They commend the blessed Virgin *Mary*, confesse God to bee the gouernour of all things, and that Iesus Christ was the Apostle of God, begotten by the Angell *Gabriel* on *Mary* the Virgin, who neuer knew man, and that he was greater and worthier then man: they allow the Miracles that Christ did, and the Gospell (so farre forth as it agreeth with the Alcoran) and *Moses* and the olde Testament, correcting therein (so presumptuous is the Spirit) certaine errors. Hee called himselfe a Prophet, and that hee was sent of God to supply the Imperfections of all lawes: he forbad his followers all pictures and images in their Temples, hee forbad the eating of swines flesh; he commanded purifying and washing, *ad similitudinem Indaeorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Saturday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: or, as *Anomius* writeth in the honour of *Venus* the Goddesse of Arabia, thereby the rather to winne that country people: and thus it pleased him to deuise a religion mixt of all these, to the end hee might haue of all religions some to build vp his kingdome. And indeed *Mahomet* tooke the aduantage of the time: for that time was a time of dissension among Princes, and of diuision amongst those which called themselves Christi-

Sabel. Aenead. 8 lib. 6.

Ant. Chro. part. 3 tit. 15. cap. 2.

Matthias à Machonia de Seruat. Asian. lib. 1. l. 7. Laonic de Turc. lib. 3.

Sabel. Aenead. 8 lib. 6.

statists. *Heraclius* the Emperour, and *Chosroes* King of Persia were at deadly enmitie; one warring against another. The Scythian nation were of neither side, but at last against both, raising a power of themselves; hauing *Mahomet* their ring leader. The Church was troubled with diuers sects & heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednesse, and suffered Nations to rise as a rod or scourge to whip his people: for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanity and falsehood of this religion may be proued thus.

The vanitie of
the Turkes religion.

1 First, by the newnes of it: for it is but of late yeares began, and there was neuer any prophecie that did allow of such a Prophet; or of the doctrine of such a one. And therefore he cometh in his own name, and so consequently not to be receiued.

Matth. Pavis
hist. Ang. in
Hen. 3.

2 Secondly, hee did no miracle at his comming, and therefore no reason that any should beleue in him. Hee spake vnto the Saracens of himselfe: *Non sum miraculis aut indicijs ad vos missus*: I am not sent vnto you with miracles & signes. There was no diuine power shewed in all his practise.

Flor. hist.

3 Thirdly, it is manifest that *Mahomet* was a false Prophet, because he said that within three daies after his death he should ascend into heauen; which was notoriously false, as before appeareth.

Iacob de Vorag.
legend. 157.
Laonic. de reb.
Turs. lib. 3.

4 Fourthly, the religion of *Mahomet* is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine spirit of God, is the author thereof: for it is permitted the Saracens by that his law to haue foure wiues (though these be of high kinne) yea siue, marrying them virgins, and to take besides as many of them which they haue bought and taken captiues, as their abilitie will serue to maintaine. The paradise likewise promised to his followers is this, namely they shall haue garments of silk, with all sorts of colours, bracelets of gold
and

Ant. Chro.

and Amber, parlours and banquetting houses vpon floods and riuers, vessels of golde and siluer, Angels seruing them, bringing in gold, milke, siluer, wine, lodgings furnished, cushions, pillows, and downe-beds, most beautifull women to accompanie them, maidens & virgins with twinkling eyes, gardens and orchards with arbours, fountaines, springs, and all manner of pleasant fruite, riuers of milke, liony, and spiced wine, all maner of sweet odors, perfumes, and fragrant scents; and to bee short, whatsoever the flesh shall desire to eate. Thus fleshly people haue a fleshly religion, and a fleshly paradise to inhabite. But like Prophet, like people, and like religion: for *Mahomet* himselfe was such a fleshly fellow, as that though modest ears are loth to heare, yet because the filthinesse of this Prophet may not be concealed, I must vtter it: Hee committed buggery with an Asse; *Bonfinius* writeth it: Againe, hee committed adulterie with another mans wife, that vpon displeasure was from her husband: and when hee perceiued the murmure of the people, hee fained that hee had receiued a paper from heauen, wherein it was permitted him so to doe, to the end hee might beget Prophets and worthie men. Againe, *Mahomet* (as *Calius* reporteth) had fortie wiues, and further hee gloried of himselfe, that it was giuen him from aboue to exceed ten men (saith *Cleonard*), fiftie men (saith *Antoninus*) in carnall lust and venerie. *Auicenna* one of *Mahomet*s owne sect, is himselfe brought in disliking of this religion, for this reason: Because *Mahomet* (saith hee) hath giuen vs a law, which sheweth the perfection of felicitie to consist in those things which concerne the bodie; whereas the wise and sages of old had a greater desire to expresse the felicitie of the soule then of the body: as for the bodily felicitie though it were granted them, yet they regarded not neither esteemed it, in comparison of the felicitie which the soule requireth, His paradise and doctrine is such, as there seemeth small difference betweene Epicurisme, Atheisme, & Mahometisme.

5 *Mahomet*s law is a tyrannicall law: for hee made it death to dispute of it, and if any man speak against it (saith

hee)

Bonfin lib. 8.

Decad.

Bernard. in Roman part. i.

serm. 14.

Ant Chro part 2

lib. 15 cap. 2.

Celins Nichol.

Cleon. 1 Epist.

Antonin. Chro.

part. 2. cap. 5.

Auicenna Me-

taphis.

Anton Chro.

part. 2. lib. 13.

cap. 4.

Sabel. Aenead. 8.
lib. 6.

Matth. Paris
hist. Ang. in
Hen. 3.

Paul Diacon.
Rom. lib. 18.

Zonaras Annal.
Tom. 3.

Ant. Chrys. part.
2. lib. 13. Cap. 5.

hee) *Proditorè occidatur*: Let him be traiterously put to death. And againe, *Sine audientia occidatur*: Let him be put to death without comming to his answer. *Qua sanctione* (saith Sabellicus) *palam fecit nihil synceri in ea lege esse, &c.* By which decree hee manifested, that there is nothing sincere in that law, &c. Moreover, hee wrote in the Arabian tongue, and taught his followers, that his religion, *A gladio cepit, per gladium tenetur, & in gladio terminatur*: Begun by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the author and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying: *He that slaicth his enemy, or is slaine of his enemy, let him enter and possesse Paradise*. He spake like a man with a carnall spirit: teaching reuenge to the vttermost, and promising paradise to such: but no prooue of a diuine spirit appeareth in him.

6. As *Mahomet's* religion is defended by force of sword and fraud, in so much as hee made it death to call it into question: so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtilty, and lyes. For first hee hauing the falling sicknes, perswaded his wife and others, that it was the power of God, and the presence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the hereticall Monk was at hand, and bare false witness to the same (saith *Zonaras*.) He told them that the same Doue which he taught to feede at his eare, was sometime an Angel, and sometime the holy Ghost. He had three companions all of a confederacie, to deuise and face out lyes with him. When he perceiued that men gave eare to him, hee fained that the Angell *Gabriel* had caried him to Ierusalem, and thence to haue lifted him vp to heauen, and there to haue learned his law.

He made the Saracens belecue, that before God made the world, there was written in the Throne of God, *There is no God, but the God of Mahomet*. When he had framed his Alcoran, and bound it vp faire, he caused secretly a wilde Asse to bee taken, and the booke to bee bound about his necke,

necke, and as he preached vnto the people, vpon a sudden he stood amazed, as if some great secrecy were reuealed to him from aboue, and brake out and told the people; *Behold G O D hath sent you a law from Heauen: goe to such a desert, there you shall finde an Asse, and a booke tyed about his necke.* The people ran in great haste, they found it so as he had said, they take the Asse, they bring the booke, they honor the Prophet. Touching diuorced and separated wiues, he told the Saracens he had receiued a paper from heauen. He vsed soothsaying and diuination, the which at Fessa, a Citie of Mauritania, vnto this day is called Zarragia. Hee perswaded his followers, that at the end of the world hee should be transformed into the form of a mighty Ram, full of locks and long fleeces of wooll: and that all that held of his law, should be as fleas shrouding themselues in his fleeces, and that he would iumpe into heauen, and so conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous country people: the foolerie, pride, and vanitie of whose Religion, I trust euery one doth sufficiently perceiue.

*Anierue lib. 2.
cap. 12. iob.
Lxx lib. 3. cap.
22. i. phric.*

*Born. in Rosas.
part. 1. Serm. 10.*

7. *Mahomets* religion is no true religion, but a meere deuce of his owne, and of three others his false conspirators: for he hath patched together his Alcoran of the doctrine of Heathens, Indians and Arabians, of superstitious Iewes, of Rechabits, of false Christians & hereticks, as Nestorians, Sabellians, Manichees, Arians, Cerinthians, Macedonians, Eunormians, and Nicolaites, of illusions, and inuentions of their owne: and lastly, (for further credit) he borrowed some out of the old and new Testament. But God will not thus be serued: for hee deliuered his mind of old vnto Israel, and he is not changed, but continueth the same God still. *Ye shall not (saith God) doe euery man what seeth him good in his own eyes; Whatsoeuer I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom.* Satan being coniured to deliuer the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelue thousand lyes, and the rest was truth: by all likelihood very little. And therefore I conclude, that there is

Deut. 12.

Facil. temp.

no euidence to proue *Mahomet* a true Prophet, many to proue him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtil, and corrupt inuention, and euen from the deuill, the crafty father of lies, a murderer, and mankiller from the beginning. And so much hercof may suffice.

CHAP. V.

Wherein is shewed that the Church of Rome is not the true Church of God, nor obserueth the true Religion.



IAm now entring into that great controuersie betweene the *Protestants* and the *Papists*, whether of them should be the true Church, and true worshippers of God in Christ: for they both acknowledge God, and Christ his Son; and all the sacred and Canonickall bookes of the Scriptures, they confesse to come from God, and from his diuine Spirit, as indeed they could come from no other. But whiles they both confesse this booke, it is good reason that they should both stand to the arbitrement and iudgement of these bookes, for the triall of the true Church: which if they doe, (as indeed they must) this controuersie is at an end, and not worthy to be made a question, or to be doubted of: for by the sacred and Canonickall writings it shall by and by be manifest, that the Church of Rome cannot be the true Church possibly. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification thereof. For, if it be not builded vpon a good foundation, and vpon such grounds as will hold, the whole building is like to lie in the dust, and to come to ruine.

They hold very stiffely (but not so strongly) that the Church of God militant here vpon earth, is visible to the outward eye, and may bee pointed out by the finger at all times, in such sort as that one may know whether to resort,

resort as to the congregation of Gods people there to ioyne himselfe vnto them, and to praise and pray vnto God with them, and to doe those things which he requireth at their hands. But all this cannot profit them, nor hurt vs: for as in the primitiue Churches, persecuted by those tyrannicall and heathen Emperours, there was a Church of God, (though not seene of them) who had their meetings & assemblies amongst themselves (though secretly because of their enemies): so likewise in the daies of Queene *Mary*, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was, and might be; and they likewise had their meetings and assemblies, though both they, and the place of their resort were vnkowne to those their persecutors.

In the time of *Dioclesian* the Emperor (especially) Christians were so wasted, as to the iudgement of men none were remaining, their bookes were burned, the Churches destroyed, and themselves put to death: in the end when this great haooke was made, and cruelty had wasted and destroyed all that could be found, there was then the visible Church? It must needs bee then inforced to hide it selfe, and so it was, and the glorie thereof so eclipsed, that for a while it shined no where. And therefore the Church is not alwaies visible and seene to the outward eye, nor splendent in the faces and sight of men, and yet a true Church notwithstanding, as then it was: for it is the Sun, though it be sometimes ouerwhelmed with a cloud; and it is fire still, though it be sometimes raked vp in embers: and so the true Church is and may be, although not seene or knowne to the world, yea though it seeme ouerwhelmed with tyrannicall malice, and hide it selfe as though it were cleane extinct.

2. Let them tell me where the Church was visible, when being assembled at Ierusalē, there arose a great persecution against it, in so much as they were all dispersed and scattered, as the Text sheweth. Or let them tell me, where or how the Church was visible, when Christ was smitten, and all the rest were scattered and hid, and concealed themselves; the face

Visibility or splendence of the Church in outward shew is no certaine or inseparable marke of the true Church. A Simily.

The Church not alwaies visible.

Act. 8.1

Mar. 13.27.

face of the visible Church was then not in Christ and his Apostles, but in the Iewes among the Scribes & Pharisees: and therefore if visibility bee such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Iesus Christ and his Apostles: which who dare affirme? Yea, who will not deny? Yea, when the shepheard was smitten, and the sheepe scattered, and yet a true Church; who can deny but that a true Church may be, though it be not apparantly visible, & seene to the world? What shall I say more? Doth not S. Iohn in his Reuelation testifie expressly, *That the Church of Christ* (signified there by a woman) *fugit in solitudinem, fled into a desert, or wilderness*, where she had a place prepared for her of God, and where she could not for a certaine season be found of her persecutors? Let them further shew me how the Church was visible in the time of *Elias* the Prophet, when he complained that himselfe was left alone: O Lord (said he) *they haue forsaken thy conuenant, they haue destroyed thine Altars, and slaine thy Prophets with the sword, and I am left alone.* *Elias* did not thinke himselfe to be *solus propheta relictus*, (as *Campion* answered in the Tower) I say he spake not of himselfe only in that respect: but in this respect, that he took himselfe to be the only true worshipper that was left in Israel: which is manifest by the answer which God gaue him: namely, that besides him he had seuen thousand true worshippers yet remaining, which had not bowed their knee to *Baal*: I demand of the Papists, when *Elias* knew no other true worshippers of God but himselfe, how the Church was visible? for whither he should go to find a true worshipper he knew not. Again, it is written in 2. Kin. 16. that vnder the reigne of *Achas* there was taken a patterne of the Altar of the Idolaters of Damascus, and that *Urias* the high Priest remoued the Altar of the Lord, whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the sacrifices ceased, &c. What visibility of the true Church could there be in these daies, either of *Achas*, *Manasses*, and other Kings being Idolaters, then the Temple it selfe (where onely by the Law of God,

Reuel. 12. 6. 7.

1. Kings 19. 11.
&c.

God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatrie? What Church or Congregation could any man (in this case) haue resorted vnto, to haue performed a true and acceptable sacrifice vnto God in those times, when the Temple of Ierusalem (which was the place to worship at) would admit no true worshippers, but only Idolaters? It is therefore manifest, that a true Church may be, though they know not a congregation of God to resort to; yea though it be close and not seene or known one to the other, nor yet to the world. And consequently visibility (which the Papists make a marke of the Church) is no perpetuall marke thereof. Yea, if such visibility should bee a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Manasses*, and many other Kings of Israel that were Idolaters, the true Church, who indeed were the false Church: and then were *Elias* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd. *Chrysostome* saith, that in the time of the abomination of desolation (spoken of by Christ Iesus, in Mat. 24.) that is, in the time of wicked heresie, which is the army of Antichrist (as he expoundeth it:) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi scriptura diuina: No* proofe can be made of Christianity, neither can there bee any other refuge for Christians which are desirous to know the true faith, but onely the diuine Scriptures. And therefore I conclude (which is apparant) that the true Church sometime is in such a state, as that visiblenesse cannot discern or proue it, but onely the diuine Scriptures must demonstrate and declare it: and consequently it is demonstratiuely manifest, that it is no true position of the Papists, that the Church of God is alwaies & euermore visible, seene, and splendent, to the outward eye and view of the world. Wherefore the Papists doe vs great iniurie, and bewray their owne ignorance, when they would haue vs to shew our Church in all times and ages (which notwithstanding per-

Chrysost. in Mat.
24.

perhaps may be done) for our Church was alwaies, though it were not seene or knowne to them, but lay hid and kept it selfe close from their fury and tyranny, as the first and Primitiue Churches did from their bloody Persecutors. Our Church was then persecuted in those times when it could not be seene, and many then, like constant Martyrs, endured the tyranny of that Romish Religion; so that some were banished, others fled into other Nations, some endured martyrdom at home, some other hid themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; Wee had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea though in it selfe it were enlightened from God many ages together, namely, till the tyranny of Antichrist were ouerpast.

2. *Thef.* 2. 3. 4.
The Church
may erre.

Secondly, another erroneous position whereby they are miserably deceived, is this; *They hold the Church cannot erre*: and therefore suppose because the Church of Rome was once the true Church of God, therefore it is so now and euermore. As though there might not be an Apostasie in the Church, which *S. Paul* affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though general Councils (which represent the whole Church) could not erre: for so they affirme but how truly, let the world iudge. And if it may be shewed that general councils haue erred or may erre, then they yeeld their cause in this behalfe. I wish they would for their owne sakes: for false Iesuites and Semenaries do but deceiue themselves & others, to their owne confusion in this world, and except they repent, in the world to come.

That generall Councils may erre, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre, Prouinciall Councils may erre: Lastly, he saith; *Concilia quæ sunt ex vniuerso orbe Chri-*

Christiano priora posterioribus sapē emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat: That generall Councils which are gathered of all the Christian world, are often corrected, the former by the later, when by any triall of things, that is opened which was shut, and that is knowne which was hidden. A Generall Council may be corrected (saith Augustine.) Ergo, it may erre. And therefore Augustine speaketh plainly to Maximian the Bishop of the Arrians: Neither ought I to alledge the Council of Nice, nor thom the Council of Arrimine, to take aduantage thereby: for neither am I bound, nor keld by the authoritie of this, nor thom of that; set matter with matter, cause with cause, or reason with reason; try the matter by the authority of the Scriptures, not proper witnesses to any of us, but indifferent witnesses to vs both.

*August. Tom. 6.
lib. 2. Contra De-
natist.*

*Aug. cont. Maxi-
min. lib. 3. Cap. 4*

In the time of Constantine that Christian Emperour, was the first and last Council of Nice, wherein according to our Creed was decreed, that Christ was God as well as man. In the time of Constantius (Constantinus Sonne) fauouring the error of the Arrians, it was decreed in the Council of Arrimine, that Christ was not God, but onely man. This Council of Arrimine did erre (and that grossely) in a matter of faith. Ergo, it is palpable that a generall Council may erre, euen in matters of faith.

*Theodor. lib. 2.
cap. 18.*

Againe, generall Councils haue beene contrary one to the other, and that in matters of faith: as the Council of Constantinople condemned the setting vp of Images in the Church; and the Council of Nice afterward allowed Images. One of them (being contrary) must needs bee erroneous: Ergo, a generall Council may erre.

The generall Council confesseth it selfe that it may erre: For the whole Council prayeth in the end of a generall Council (in a set forme of Prayer that is appointed to be said after euery Council) namely, that God would Ignorantia ipsorum parcere, & errori indulgere: Spare their ignorance, and pardon ther error: Ergo, a generall Council may erre.

*Concil. Tom. 1.
de ord. celeb.
concil.*

The Pope of Rome (whom the Papists hold for head

Lib. 2. ad Bonif.
contra Epist. Pe-
lag. cap. 4.

of their Church) may erre : *Ergo*, their whole Church may erre. *Augustine* proueth it erres: *Beata memoria Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere paruulos docet: Behold, Pope Innocentius of blessed memory doth teach, that young children cannot be saved, except they receiue the baptisme of Christ, and also the communion of the body and blood of Christ.*

Part 1. diffin. 40
cap. Si Papa.

But this is taxed for an error : *Ergo*, the Pope of Rome may erre, and consequently the whole Church vnder him, except perchance members haue a priueledge about the head. But what shall I need to stand hereupon? their owne Canon law (as is euident in the decrees) doth say expressly that if the Pope be found negligent of his owne and his brethrens saluation; yea, though hee leade innumerable people by heapes to the deuill of hell, no mortall man may presume to reprove him: because he himselfe being to iudge all, is to be iudged of none, *nisi deprehendatur a fide densus? except he be found erring from the faith*: whereby it appeareth, that they thought he might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other than a man, as also the members of his Church be, and *humanum est errare*; all men are subiect to error. Let every man take heed how he trusteth the Pope or any man mortall; for it is written, *Ier. 17. Maledictus homo qui in homine confidit: Cursed is that man that putteth his trust in man.* And why? Because (as the Prophet *Dauid* saith, *Psal. 116.*) *All men are liars in their words, and sinners in their works.* But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrary to the expresse Word of God, who can denie but it is an apparant erring Church?

Papish errors.

Ignorance and
vrauenesse in
the Scripture.

As when it established ignorance to be the mother of deuotion, which Christ calleth the mother of error, saying: *Ye erre not knowing the Scripture*, *Mat. 22. 29.* who can chuse but thinke, that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiasticall

gistical men? Christ biddeth the people to search the Scriptures, John 5. 39. this Antichrist forbiddeth them, saying, it is perilous, it causeth schisms, sects, and heresies; as though they were wiser than Christ. Again, the Apostle Paul commandeth, that the word of God should dwell plentifully in the people, whereby they might teach themselves: Col. 3. 19. But the Pope of Rome and his Church alloweth not plentiful knowledge of the Word in them, yea Ignorance is the knowledge that he would desire them to have. Who would not justly suspect such a Church, and such a religion, yea, condemne it; when to maintaine & continue their Church in errors, they would haue none of the people to search any Scriptures, whereby they might be discovered? Thus the silly Papists (whom I pities) are led like blind men they know not whither, and with their *implicita fides* (which is to beleue) (for their part they know not what) are lamentably seduced. It is good themselves should see and know what they beleue, and that their faith and beleefe bee right, lest at last they bee (through queremuch trust of their teachers) extremely deceived. The people of Berea were highly commended; and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which Paul himselfe taught: *Act. 17.* For whosoever he be, yea though he were an Angel from heauen, if he teach matters contrary to the Doctrine of the holy and canonicall Scriptures, we are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S. Paul commandeth: *Gal. 1. 8. 9.*

Again, the Church of Rome when it taught and held, that the Scriptures were to be read vnto the people or congregation in an vnknowne tongue, what were the people the wiser? Saint Paul would haue all things done to edifying in the Church. For saith S. Paul; *It qui supplet locum indocti, quomodo diximus est Amen ad tuam gratiarum actionem quandoquidem quid dicas nescit?* How shall he that supplieth the place of an vnlearned man say Amen to thy thankesgiving, when he understandeth not what thou saiest? *1 Cor. 14.* And in that whole Chapter hee viterly disli-

keeth seruice in an unknowne tongue. And therefore if the Church of Rome will not confesse their error herein, she is past all shame, and hath the impudent and shamelesse face of an harlot.

Against Purga-
torie.

They haue all deuised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) until they helpe to fetch them out with their Masses, and other their inuentions and deuices: which they will not doe, nor thinke they haue reason to doe, except they haue good current come for the same.

And therefore it may be wel and iustly called Purgatorie Pick-purse: and it is manifestly apparant hereby, that wealth and great riches of the Clergy, was the only marke they aimed at. For it hath no warrant in the Canonickall bookes of the Scriptures: yea, the Canonickall bookes of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospell, *Luk. 16.* sheweth only but two places, namely, Heaven and Hell; saying, that the rich mans soule (which was vmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soule (he being dead) was carried into *Abrahams* bosome, a place of ioy and comfort. To the Theefe which was executed at the Passion & suffering of Christ, and beleued in him, Christ answered, *Hodie eris mecum in Paradiso*: *This day shalt thou be with me in Paradise*: *Luke 23. 43.* Which sheweth that the soules of the faithfull neuer come in purgatory fire to be boiled and punished: for all their sinne is forgiven, & consequently, the punishment incident to the same, is forgiven also, and their soules passe from death to life, and into Paradise, a place of comfort, delectableness, & all sweetness; namely, heauen where Christ is. *Verely, Verely, I say vnto you* (saith Christ) *he that heareth my word, and beleuees in him that sent mee, hath eternal life, and cometh not into condemnation, but passeth from death to life*: *Ioh. 5. 24.* What is become then of this Purgatory? *S. Paul* saith, *I cower to be dissolued: and to be with Christ*: *Phil. 1. 23* shewing thereby, that presently after his dissolution, he was to be with Christ in glory. For *we know* (saith he) *that when*

this

this earthly tabernacle of ours is dissolved, wee haue a building not made with hands but eternal in the heauens, 2. Cor. 5. 1. Saint Iohn in his Reuelation saith, Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their workes follow them, Reuel. 4. 13. If from the time of their death they haue blessednesse and rest (as he sheweth) then are they not in any Purgatorie fire to be scorched and molested. Saint Peter telleth the Saints and children of God, and assureth them of it, That the end of their faith is the saluation of their souls, 1. Pet. 1. 9. If saluation of their soules begin at the end of their faith, which lasteth vnto the end of their life, (and no longer, for then they haue the fruition and possession of that which they beleue and hope for) then is it manifest there is no Purgatorie. Ambrose saith, *Qui hic non receperit remissionem peccatorum, illic non erit in cælo: quia remissio peccatorum vita eterna est.* Hee that heere in this life receiveth not remission of finnes, shall neuer come into the Kingdome of heauen: for life eternall is remission of finnes. Cyprian saith, *Quando istinc excessum fuerit, nullus iam locus poenitentiae, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur: hic saluti aeterna culta Dei & fructu prouidetur.* And againe by & by he saith, *In sub ipso licet exim & vita temporalis occasu pro delictis Deum roges, qui uerus & unus est; uenia datur conscientia, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur:* That is, When we are once departed hence, there is then no more place of repentance, no effect of satisfaction: heere life is either lost or kept: heere prouision is made for eternall saluation by the worship of God, and fruits. And therefore saith he, Doe thou call vpon God, though it be at thy last gaspe, & departure of this thy temporall life; but call vpon that God which is one and true; pardon is giuen thee if thou confesse thy sins, and sauing forgiveness if thou beleue; and from death presently thou shalt passe to immortalitie. Hieron saith, that the time of sowing their feede for Christians is this present life, and that as soone as this life is ended, they reap euerlasting life. Augustine saith, *Primum fides catholicorum diuina auctoritate regnum esse*

credit eorum: secundū gehennam, ubi omnis Apostata, vel a Christi fide alienus, supplicia experitur. Tertium penitus ignoramus, nec esse in Scripturis sanctis reperimus. The first place (saith he) the faith of Catholikes doth (by diuine authority) beleue to be the kingdome of heauen: the second, hell: a third place we are vtterly ignorant of, neither can we finde any such in the holy scriptures. And the same *Augustine* writeth in another place: *That they which beleue a Purgatory fire, are much deceiued, and that through an humane conceit.* How then can the Papists be the true Catholikes, which beleue not the faith of the Catholikes, which *Augustine* doth affirme?

Aug. Enchr. ad Laurent. cap. 67.

Against free will

They also hold, that a man since the fall of *Adam*, hath free will of himselfe, and of his owne power to come vnto God, and to doe things acceptable and well pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens heart are onely euill euery day*, Gen. 6. If they be *only euill*, then haue they of themselves no affection to goodnesse acceptable to him. And Christ saith, *No man can come vnto me, except my Father draw him*, Iohn 6. 44. If he must be drawne before hee can come, hee hath no procliuitie or willingnesse of himselfe to come. And therefore is it that the Prophet saith, *Conuert thou me and I shall be conuerted*, Ierequy 17. shewing that he hath no power in himselfe to be conuerted. And *S. Paul* sheweth, that till God giue grace, *there is none that doth good, no not one*, Rom. 3. 10, &c. For all the Philosophicall vertues and good deeds which men doe before they haue faith (which is the gift of God) are sin, and not acceptable to God, Ioh. 6. 29. For the Apostle witnesseth, *that without faith it is impossible to please God*, Heb. 11. 6. And that *whatsoeuer is not of faith, is sinne*, Rom. 14. 23. Christ himselfe againe saith, *that except men be ingrafted into him, they can bring forth no fruit*, Ioh. 15. 1, 2, &c. *Paul* often teacheth that we must be new men, and cast off the old man, Ephes. 4. 22. And againe. he bids vs to bee renewed in the spirit of our mindes, Ephes. 4. 23. And moreover he saith, *that the naturall man perceiueth not the things that are of God, neither can he: for they*

Ephes. 4. 8.

they are spiritually discerned, 1. Cor. 2. 14. And againe, that it is God that worketh the will & the deed, Philip. 2. 13. And he plainly confesseth of himselfe and of all others, that we are not able of our selues so much as to thinke a good thought, and that all our sufficien^y is of God, 2. Cor. 3. 5. Which premisses doe shew that our vnderstanding is blinde, and our wil peruerse in any diuine matter, or acceptable seruice vnto God, till God do inlighten the one, and draw and moue the other vnto himselfe. Thus hath God ordered matters, to the end himselfe might haue all the glory ascribed to him, as good reason he should. For what is man since his fall in Adam, but an abiect and runne-away from God, of himselfe seeking by-paths, and crooked out-waies, leading from God, & from his worship, except he be assisted from above? (which is signified by Adams hiding himselfe from the presence of God after his fall.) And therefore *Augustin* saith wel & truly; *Hominem libero arbitrio male vsur-*
& se & illud perdidisse: That man hauing ill vfed his free
will that he had, hath now both lost himselfe, and that. And a-
gain, Liberum arbitrium captinatum, ne quid possit ad iusti-
tiam: That free will is taken captiue, that it can doe nothing
towards righteousness. And againe, *Hominis non libera sed a*
Deo liberata voluntas obsequitur: Not the free will, but the
freed wil of man (which is set free by God) doth obey and yeeld
obeisance. And againe, *Liberū non fore, quod Dei gratia non*
liberauit; That the will is bound and not free, till God deliuer
it and set it at liberty. *Cyprian* (which *Saint Austen* so often
citeth) saith, De nullo gloriādum, &c. Man must glory of no-
thing, because nothing is ours: therefore euery mā annihilating
his owne power, must learne wholly to depend vpon God. And
Chrysostom saith, that *Omnis homo nō modō naturaliter pec-*
cato, sed totus peccatum est: Euery man is not onely sinfull na-
turally, but is altogether sin. And therefore *S. Paul* shew-
 eth, that till a man be regenerate or borne anew, and vntill
 he bee renewed in the spirit of his minde, hee hath in him
 nothing else but *concupiscentias erroris; lusts and affections*
after error. Eph. 4. 23. 24. saying likewise, that *by nature we*
are the sonnes of wrath, Ephes. 2. 3. Which also *Christ* him-

Aug ad arst.
Eph. 4. 4.
Enchir. ad Lau.
cap. 30. & lib. 3.
cap. 7. & ad
Rom. cap. 8. &
3. & alio posum.



Lib. de predest.
sanct. item ad
Rom. lib. 4. in
Gen. Hom. 1.

selfe testifieth to *Nicodemus*, saying. *That that which is borne of the flesh is flesh, and that which is borne of the spirit, is spirit, and that except a man bee borne anew by that spirit, he can neuer so much as see the kingdome of God*, *Ioh. 3. 3.* &c. And therefore *S. Paul* telleth, that there must be a new creature, whosoever will be in *Christ Iesus*, and a renewing and Metamorphosis of the minde (he useth the very word) before men can finde out the good and acceptable will of God and what pleaseth him, *Rom. 12. 2.* I therefore conclude, that the Papists are farre wide, and know not the misery and thraldome of men, whereinto they are false by that great sin and disobedience of *Adam*, whilest they stand to defend *free will* in naturall men. Indeepe it appeareth to be free and too free vnto euill, but it is so bound and fast tied from desire of any diuine duties, that God must first draw it out of that seruitude wherein it is, and set it at liberty, and moue it to come, before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grossly in many points.

Against Common
nion in eye kind.



They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup: and so they vse: which is contrary to the institution of *Christ*, *Bibite ex hoc omnes; Drinke yee all of this*, *Mat. 26. 27.* And as well, and by as good authority may they take the bread from the people likewise. And it is contrary to the expresse doctrine of *S. Paul*, *1. Cor. 11. 23, 28.* (who, as himselfe testifieth, deliuered the institution of *Christ*) for he saith, *Let a man examine himselfe, Et sic eat, & bibat: and so let him eat of this Bread, and drinke of this Cuppe.* So that he must drinke as well as he must eat. And that the people should bee partakers, and receiue in both kindes, was obserued many hundred yeares in the Church after *Christ*. Insomuch, as *Pope Gelafius* decreed, that all they should be excommunicate, which would receiue but in one kinde. But *Rome* that now is, is not *Rome* that then was; but with her Councell of *Constance*, is not ashamed to goe against all Antiquity, and all Diuinity.

C. comperimus
de consecra.
dist. 2.

But

But they hold (which is a merueilous grosse error also) Transubstantiation in the Sacrament, namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the body and blood of Christ; And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my bodie*, Mat. 26. 26. which they will haue to be expounded literally. But why then doe they not expound the other words of Christ literally also concerning the Cuppe? for the Text saith, in the 27. and 28. verses, *That he tooke the Cup, &c.* and said, *This is my blood*. I am sure they will not say, that the Cup was the blood of Christ (as the words be) but they will grant a figure in those words: namely, *Continens pro contento*, that by the Cup is meant the wine in it. If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; that these words, *This is my body*, should bee vnderstood thus, *The bread is a signe of my bodie* (which was broken for you.) If we looke into the old Sacraments of the Iewes, namely, Circumcision, and the Paschall Lambe, we shal finde the phrased of speech obserued. For Circumcision was called the Lords Couenant, when indeed it was not the couenant (as all men do know) but a signe and seale of the Couenant: for the Couenant was this to Abraham: *Ero Deus tuus, & seminis tui, &c. I will be thy God, and the God of thy seede, &c.* Genesis 17. Rom. 4. 21. So likewise the Paschall Lambe is called the Passeouer, when indeede it was but a signe of the Passeouer, or passing ouer or thorow the red Sea (which was a mighty and most wonderfull deliuerance, Pharaoh and all his Hoste being in the Sea, when they passed thorow as on dry land.) Insomuch therefore as it is vsuall in Sacraments so to speake, it is not against reason, but standeth with very good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the Iewes, did likewise call the bread his body, in such sort as the Paschall Lambe was the Passeouer: that is to say, figuratiuely; that as the Paschall Lamb was called the passeouer, and yet was but a signe and

remem-

remembrance of their Pasſeouer: ſo the bread was called his body, & yet it was but a ſigne & remembrance of his body.

*Tertul. conc.
Marcion. lib. 4.
Aug. in Pſal. 8.*

And that this is the right expoſition, may appeare by the words of Chriſt, where he ſaith, *Do this in remembrance of me*, Luk. 22. 19. *Tertullian* likewiſe doth ſo expound them: for he ſaith, Chriſt ſaid, *Hoc eſt corpus meū, id eſt, figura corporis mei; This is my body, that is, a figure of my body.* *Auguſtine* likewiſe ſaith; *Chriſti mirāda patientia adhibuit ludā ad conuinum, in quo corporis & ſanguinis ſui figuram diſcipulis tradidit: The admirable patiēce of Chriſt admitted Iudas to the banquet, wherein he deliuered to his Diſciples a figure of his body and blond.* And againe he ſaith, *Non dubita-*

Auguſt. in Tom. 6. cont. Adamū. uſit Dominus dicere, Hoc eſt corpus meum, cum daret ſignum corporis ſui: The Lord doubted not to ſay, This is my body,

when he gaue but the ſigne of his body. And this expoſition muſt needs be true: for *S. Paul* ſaith plainely and expreſly, 1 Cor. 11. 26. 28. *That the communicant doth eate bread: Ergo, it remaineth bread, after the words of conſecration.* For if it were tranſubſtantiated into the body of Chriſt, then were there no bread to eate, but the body of Chriſt is the thing that ſhould be eaten. But none do eate the very body of Chriſt: for if euery communicant did eate the very body of Chriſt naturally, carnally, and really (as they groſſly ſuppoſe) Chriſt ſhould haue a number of bodies, which is palpably abſurd & monſtrous: and beſide, then euery communicant ſhould be ſaued, yea, euen *Iudas* himſelfe (which is knowne to be the child of perdition:) for Chriſt ſaith, *He that eateth my fleſh, and drinketh my blood, hath eternall life: Ioh. 6. 54.* Indeed the elect & godly do eate Chriſt & drink Chriſt, but how? not carnally, but ſpiritually, and by a true faith, apprehending Chriſt, & applying Chriſt with all his benefits as firmly vnto their ſoules, as the bread & wine is applied to their bodies. Beſides, if Chriſt gaue his body to be eaten really by his Diſciples, at the time of the inſtitutiō of this Sacrament, what was it that did hang on the Croſſe on the morrow? Moreouer, *S. Peter* ſaith, Act. 3. 21. that as touching the body of Chriſt, the heauens muſt contain him vnto the end of the world. If his body be in heauen, & that he

he hath a true body (as all men know he hath) how can it be that he should be both in heaven and in earth, as touching his body at one time? For though he haue a glorified body, yet he retaineth the nature & property of a true body still, which can be but in one place at once. And so saith *Augustine*, saying, *Corpus domini in quo resurrexit, uno tantum loco esse potest*: The body of the Lord wherein he rose againe, can be but in one place onely. But the Papists, to helpe themselves, are driuen to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereunto I answer, that if the bread be turned into the very body of Christ by a miracle, then should it appeare visibly so; for the nature of euery miracle is to bee visible to the outward eye & senses: as when Christ turned water into wine, it was visibly wine; when *Moses* rod was turned into a serpent, it was visibly a Serpent: and so if the bread be turned into the very body of Christ, it is visibly his body, if you will hold a miracle to be wrought therein. But *Augustin* answereth, there is no miracle in the Sacrament, saying thus; *Honorem tanquam religiosa possunt habere, stuporem tanquam mira non possunt*: The Sacraments may haue honour as things religious, but they are not to be admired at as miracles. *Theodore* also is most expresse against Transubstantiation, for thus he saith, *Neque enim signa mystica post sanctificationem recedunt à natura sua: manent enim in priore substantia, figura & forma, & videri & tangi possunt sicut prius*. That is, The mysticall signes after consecration, do not depart from their nature, for they abide still in their former substance, figure, and forme, and may be both seene and felt as before.

Gelasius a Pope himselſe, doth say most plainly, that there is no Transubstantiation in the Sacrament: his words be these, *Non definit substantia vel natura panis & vini, & certe imago, & similitudo corporis & sanguinis Christi in actione mysteriorum corporis Christi celebratur*: The substance or nature of bread and wine doth not cease, and verilie there is the image and similitude of the body and blood of Christ, celebrated in the action of the mysteries of the body of Christ. And therefore I conclude, that the Church of

Rome.

Rome which now is, is not the same which it was in former times, but it is become degenerate and reuolted from that former purity, which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

Against the
Popes suprema-
cie.

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is cleare that in his either so doing, or attempting to doe, he is both a notable traytor vnto God, whose authority hee doth claime and arrogate, and vnto Princes to whom hee should be subiect. For, the raising and pulling downe of Princes, God hath reserued to himselfe alone, in his power: *For it is he (not the Pope) that deposeth the mighty from their seates, and exalteth them that are of low degree, Luk. 1. It is he (not the Pope) that putteth downe Kings, & giveth kingdomes to whomsoever he will.* And it is he that testifieth of himself, saying, *Per me Reges regnant, & principes dominantur: By me Kings reigne, & Princes beare dominion, Dan. 7. 20. and Chap. 4. 14 and 22.* Seeing therefore it is God that hath this high authority proper to himselfe, which way can the Pope claime it, without iniurie and treason vnto God? Will he claime it by reason of his keyes, and in his Apostolicall right? That he cannot doe; For he must remember that the keyes giuen, were the keyes of the Kingdome of heauen, Mat. 16. 19. And therefore by authority of the keyes he cannot meddle with terrestriall kingdomes, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint Paul the Apostle doth say expressly both of himselfe, and of the rest of the Apostles, that how great authority soeuer they haue for the ouerthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stifnecked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to conuert men, is onely by the sword of the Spirit, which is the Word of God, and by the power of the keyes committed to them. In all which their authoritie, giuen vnto them from Christ, hee confesseth plainly,

2. *Cor.* 10. 4. that the weapons of their warfare, are not carnall, but mighty through God; that is *spirituall*. Which words doe demonstrate, that by their Ecclesiasticall ministerie, they haue clearely no ciuill authoritie committed to them.

And moreouer it is manifest, by the practise of the Apostles and all their precepts (commanding all Christians to obey their Rulers, their Kings, & Princes, yea though they were persecutors) that the Apostles neuer had any such authority committed to them: *Rom.* 13. 1. 2. 3. 4. 1. *Pet.* 2. 13 *Tit.* 3. 1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any such authority. Againe, the Bishop of Rome can claime no more authority by the power of the keies, or of binding and loosing, then any other Bishop elsewhere may doe: for the keies, that is to say, the power of opening and shutting, and of binding & loosing: *Ioh.* 20. 22. 23. were giuen to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospell, thereby to claime authoritie aboue another, is absurd: for they be all indifferently ioyned in one commission, and therefore haue all equall authority: and therefore the Bishop of Rome by vertue of the keies, hath no more authority then any other Bishop hath; that is to say, none at all to depose Princes. Their dutie is rather to practise obedience themselues to them, and to teach the same obedience to others as the Apostles of Christ did. Yea Christ himselfe said *his kingdome was not of this world*: *Ioh.* 18. 36. Himselfe likewise refused to be made a King: *Iohn* 6. 15. Himselfe paid tribute vnto *Cesar*, and commanded others to giue the same, and all other duties of subiection and obedience vnto *Cesar*: *Mat.* 22. 21. If he were subiect to *Cesar*, it is a shame for the Bishop of Rome to exalt himselfe aboue *Cesar*.

But perchance the Bishop of Rome will challenge, this his soueraigne authority ouer Princes by donation from *Constantine*, or some other Christian Emperour, Indeepe such fables sometimes he is not ashamed to vter: but let it be the strongest way for him, if you will, that some Christian

lian Emperour was so foolish as to giue him his Empire; (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if he will be a Minister of the Gospell, or successor of the Apostles. For Christ hath expressly forbidden his Apostles, and in them, all the Ministers of the Gospel, all such dominion, and ciuill iurisdiction, saying thus vnto them, *The Kings of Nations raigne ouer them, and they that be great amongst them, beare rule or dominion: but it shall not be so with you*, Mat. 20. 25. 26. Mark. 10. 42. 43. Luke 22. 25. 26.

Which words bee most prohibitorie, and shew that they may not raigne like Kings of nations, nor beare rule as great men in those nations doe: but they must serue in the Church, and bee diligent to discharge that great charge in the Church, which their Master Christ Iesus hath laid vpon them. And therefore euery way the Pope of Rome hath no title, but is hereby an vsurper, and an intruder, and a notorious and odious traitor both to God and Princes. And besides, all the ancient Churches haue affirmed and acknowledged the supream authority of Princes, aboue & ouer all both Priests and people. And therefore saith *Tertulian*, *Colimus Imperatorem vt hominem à Deo secundi, & solo Deo minorem*; We honour the Emperour as the next man to God, and inferiour to God onely. And againe he saith, that Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes*: The second to God, the first next after God, and before and ouer all men.

Tertulian. ad Scapulam.

Tertul. in Apologet.

Opiatus cont.

Farmen. lib. 13.

Chrysost. ad populum Antioch.

homil. 2.

Gregor. Epist. lib.

3. cap. 100. &

cap. 103.

Optatus in like sort saith, *Super Imperatorem non est nisi solus Deus qui fecit Imperatorem*: There is none aboue the Emperour, but God onely which made the Emperour. And *Chrysostome* saith, *Parem vllum super terram non habet*: He hath no equall on earth. And *Gregorie* Bishop of Rome, himselfe affirmeth, *That the power is giuen to Princes from heauen, not onely ouer souldiers, but Priests*. And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and growne into pride, both against God, and his anointed Prince; and consequently not onely may erre,

erre, but doth erre, and that most detestably and abominably in the highest degree.

The Bishop of Rome doth further hold, that hee hath authority from God to forgiue sinnes: and thereupon he sendeth forth his Charters of Pardon, his Bulls and Indulgences, to such as he meaneth to assoile. The Scribes in the Gospell could say, *None can forgiue sinnes but God*: Marke 2.7. Iob 14.4. Esay 44.25. If therefore the Pope of Rome will take vpon him to forgiue sinnes (in that sort he doth) hee must proue himselfe to be God, otherwise his actions will not be warranted, how often in the Scriptures is it said of God, that he forgiueth iniquitie and transgressions? ascribing that authoritie only to God, and to no other.

Against Indulgences and Pardons.

I neede not recite any particular places, the whole book of God is plentifull herein. I doe not denie, but Ministers of the Gospell haue power to bind and to loose sinners: (as Christ himselfe sheweth Matth. 16.) but how, and whom? They can neither iustifie the vnrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearely loueth. In as much therefore as they cannot pardon such as God condemneth, nor yet cōdemne such whom God acquitteth, Ro. 8.33.34. it is manifest that all their power of binding & loosing sinners, is limited and bounded within the compasse of Gods word, which they may not passe: for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent, and to the assuredly faithful, repentant, and godly persons, whose continuall care is to please God, & walke in his waies, they may pronounce the sentence of vndoubted and certaine saluation, because the word of God doth affirme as much: and this is all the binding and loosing of sinners which they haue. For in all their pronunciations of pardons, & forgiuenes of sins they must be sure they speake not in their owne names, nor their owne wils & pleasures, but they must doe it in the name of God, being first assured that

How Ministers binde & loose.

that it is his word, will and pleasure, which they vtter. But the Bishop of Rome obserueth not the rule of Gods word to square & measure his pardon by: but pardoneth whom he list, and as he list, as if he were a God himselfe, hauing absolute power in himselfe (without respect of Gods word or will) to doe what he list. In so much as Traitors and rebels against God and their lawfull Princes, he will not only pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heede in time) feele the smart of it in hell torments together for euer. What the religion of Rome is, may appeare by this that any man for money may get a pardon for his sinnes: and then what sinne need rich men feare to commit, when a Popes pardon will salue all? or how can it bee otherwise then a religion of licentiousnesse, when for money a man may haue a licence or dispensation against any sin whatsoeuer. These things bee such open blots to the Romish religion, as that worthily euery good and godly minde hath it in detestation, and doth iustly condemne it. Yet further will I proue, that the Church of Rome cannot be the true Church possibly.

Against Traditions.

1. The Church of Rome doth hold, that the diuine and sacred Scriptures doe not containe all things necessary to saluation: but their vnwritten traditions must (forsooth) all bee receiued with equall & like authority; for so hath their Councell of Trent determined. And Pope *Leo* the fourth feareth not to pronounce with a loud voyce, *That he that receiueth not without difference the popish Canons, as well as the foure Gospels, beleaueth not aright, nor holdeth the Catholike faith effectually.* The Decretall Epistles also they number with the canonickall Scriptures. And Pope *Agath* saith, that all the sanctions and decrees of their Romish See are to be taken as established by the diuine voice. Which blasphemies who can abide? For heereby they make both the Scriptures imperfect; and not so content, doe further adde vnto those Scriptures.

Concil. Trident. decret. 4. sess. Distinct. 20. cap. in libellis. Distinct. 15. cap. in canonicis. Distinct. 19. cap. sic omnes.

Wherein they commit two notable sinnes: first, accusing

sing the sacred and Canonically Scriptures, that they containe not all matters necessary to saluation: which is directly contrary to the testimony of Saint Iohn, who saith, *That these things are written that ye may beleene, and that in beleenuing ye may haue life eternal:* and cleane contrary to the testimonie of S. Paul, who saith *That the Scriptures* (giuen by diuine inspiration) *are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God,* 2 Tim. 3. 15. Ergo, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea, S. Paul saith expressly to Timothy, *That the Scriptures are able to make him wise unto saluation:* 2 Tim. 3. 15. And therefore the Church of Rome being cleane contradictory, doth maruelously erre: and therefore also we neede none of their vnwritten traditions.

And againe, how should wee be assured that those traditions which they call Apostolicall, be Apostolicall, considering them not written by the Apostles? Augustine speaking hereof, saith thus: *Si qua retinuit Iesus Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, *If Iesus Christ haue kept any thing close, which of vs shall say it is this or that? And if any say it is this, how will he prooue it?* For all the errors of the Church of Rome, shroud themselues vnder the harbour of traditions. And Chrysostome saith flatly *Whatsoever is requisite for our saluation, is contained in the Scriptures.* And againe he saith, *All things be cleere & manifest in the Scriptures and whatsoever things be needfull, be manifest there.* And Hierome in the prologue of the Bible to Pauline, after hee had recited the bookes of the New Testament and the Old, saith thus: *I pray thee (deare brother) among these liue, muse vpon these, know nothing else, seeke for none other thing.* And againe, vpon the bookes of the Olde and New Testament: *These writings be holy, these bookes be found, there is none other to be compared to these: whatsoever is beside these, may in no wise be receiued amongst these holy things.* And againe he saith, *All other things which they seeke out or inuent*

August. in epist. ad Iannuar.

Chrysost. in Mat. 24. hom. 4. Chrysost. in 2. Thess. 2.

Hierome in his prologue of the Bible.

Hierome vpon Agge 2.

at their pleasure, without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the Word of God cutteth off. Let vs therefore stand fast to the written Word of God: and as for their traditions, which they cannot proue, but obtrude vnto vs without testimony of Scriptures, let vs contemne them. For as *Athanasius* saith; *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other point of the Papists in equalling and adding their traditions, their decretall Epistles and Canons, to the pure and diuine word of God, it is blasphemy intolerable; and who can endure it? For doth not God say thus, *Ye shall put nothing to the word which I command you, neither take ought there from?* Deut. 4. And againe he saith; *Whatsoever I command you, that take heed ye doe onely to the Lord: put nothing thereto, nor take ought there from.* And doth not S. *Iohn* in his Reuelation say, *That if any man adde to this Booke, God shall adde vnto him the plagues which are written in this Booke, and shall take away his part out of the Booke of Life?* I conclude therefore, that the Church of Rome, which doth not content her selfe with the sacred & holy Scripture (which the chaste spouse of Christ euermore doth) is not the true Church of God: For there she sheweth her selfe to beare the marke of a stumpet. But when shee proceedeth and addeth her owne traditions, Decretall Epistles and Canons, to the word written; and maketh them to be of as good and equall authority, as the Canonickall and sacred Scriptures themselves: what greater pride could haue bin shewed, or what higher blasphemy? But these are the right notes of an adulteresse, to equall her selfe with her husband. Yea, what should I say more? They hold that the authority of the Church is aboue the Scriptures, which sheweth fullie the notable pride and spirituall whoredome of their Church.

*Athanas. contra
Gentiles.*

Deut. 4.

Deut. 12.

Reuel. 22.

*Against Images
&c.*

2. The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall downe before Idols and Images as the Heathen did; and therefore commit Idolatry as the Heathen did; I speake of the manner of their worship;

worship: for the heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idoll, as the Papists likewise doe meane: for they say they be not such fooles, as to thinke, or beleue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish as to thinke, or beleue, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like;) but (as they took it) they worshipped God in the Image, as the Papists say they doe: and therefore the case for the manner of worship is all one. Again, if the Papists doe not worship the Idoll or Image, why doe they bow downe vnto it? God commandeth, saying, *Thou shalt not make to thy selfe any graven Image*: so that the very making of Images to represent God withall (who is a spirit eternall and inuisible) is Idolatry. Again he saith, *Thou shalt not bow downe to them nor worship them*, &c. So that to bow down vnto them (though they be supposed to represent God) is Idolatry: for God must be worshipped in such sort as himselfe hath prescribed, & not otherwise. And that it is flat Idolatry to worship God in any Image, is expressed & manifest by the children of Israel, when they made the golden Calfe to be a representation of God; for the Text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the calfe: for they were not so simple as to thinke or beleue that that dead Idol or Image was God: and therefore the Idolatry of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists helpe themselves in their wonted distinction of *latria*, & *hyperlatria*, affirming that they giue to Images but *Duliam*, that is, *seruice*; and to God *Latriam*, that is, *worship*: shewing thereby, that both they worship God, and serue Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant haue they to serue Images beside God? When Christ himselfe saith (it is written) *Thou shalt worship the Lord thy God, and him only shalt thou serue.*

Exod. 20.

Exod. 32.

2 Cor 6:15-16

Mat. 4.10.
Deut. 9.17.
& 10.20.

2 Thes. 1.

Abac. 1.

1 Iohn 5. 21.

Mat. 6.

Rom. 10. 1.

And *Paul* the Apostle doth likewise perswade expresse-ly, that men should *turne from Idols or Images to serue the living God*, (where the word *Dulia* is vsed) whereby the Apostle doth shew, that there is such an opposition betweene Images and the seruice of God, that he that serueth the one cannot serue the other. God himselfe disliketh Idols and Images vterly, saying by the Prophet, that they *are so farre from being Lay-mens books* (as the Papists terme them) that they are no better then teachers of lyes. And Saint *Iohn* himselfe commandeth all Christians to keepe themselves from Idols: besides, it is Idolatrie to pray vnto any but God: for Christ biddeth when men pray, not to call vpon the Virgin *Mary*, nor any other Saint departed this life, but vpon God onely. *When yee pray*, (saith he) *say thus: Our Father which art in heauen, &c.* Againe, Saint *Paul* saith, *How shall they call vpon him on whom they haue not beleemed?* Declaring thereby, that faith and prayer goe together. We can call vpon none, but wee must consequently also beleue on him: but we are to beleue on none but God; therefore wee may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth grosse Idolatry: for the Scripture sheweth, that God onely is to bee prayed vnto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they terme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very body and bloud of Christ: and that peece of bread which is shewed (for bread it still appeareth to bee, for all their magicall mumbling) they command to be adored and worshipped. To adore or worship any creature (such as bread is) is Idolatrie: The Papistical Church doth the same: *Ergo*, it is Idolatrous. I haue proved it before, that it remaineth bread after the consecration; & that Christ cannot possibly be there, as touching the bodily substance, because in that respect *he is ascended vp into heauen, and there sitteth on the right hand of God his Father, untill he come to iudge the quick & the dead.* And if they will not beleue diuine testimonies therein; yet the authority of

Cicero

Cicero a heathen man might somewhat moue them, for in one place he saith: *Quem tam amentem esse putas, qui illum quo vescatur, Deum credat esse?* That is, *Whom do you think for mad, as to beleue that which hee eateth to be God?* In so much therfore as the Church of Rome doth worship bread as if it were God, it is manifest they be grosse Idolaters. And consequently their Church cannot be the true Church of God on earth.

Cicero lib. de natura Deor.

3. The Papist doe not deny Christ in words, but if we examine them by particulars, we shall finde that in deed they doe: as for example, we know that the right faith beleueeth Christ Iesus to be both God and Man, which the Church of Rome in words will also affirme: but vrge them in this point of the Sacrament, & then they bewray themselves, that they beleue not Christ to haue a true body: for when they are pressed with this that the body of Christ cannot be both in heauen and in earth at one and the selfsame time, because it is against the nature of a true body so to be: then they become *Vbiquitaries*, and say, that because the God-head of Christ is euery where, therefore his humanity is euery where. But this is no good consequent; for the God-head and humanity are of seuerall natures. And if his body and flesh were euery where, as his God-head is; how is that true which the Angell spake, saying: *Surrexit, non est hic: He is risen, he is not here?* for these words shew that his body and flesh is not euery where. Again, if he were euery where in respect of his humanity, how is it true that he ascended into heauen? For that word, ascension, doth shew that his bodily presence did remooue from one place to another; and then was it not in that place from whence it did remoue.

Mat. 28. 6.

Lastly: it is the propertie of a diuine nature to be euery where: and therefore whilest they defend this vbiquitie of the flesh of Christ, it is as much as if they should say, that the flesh of Christ is turned into God (which is a grosse heresie.) And thus it appeareth, that the Papists doe, with the Euty-chians, deny that Christ hath a true body, when they hold that (contrary to the nature of a true body) it may be in

diuers

diuers places at once; yea, euery where: and therefore denying Christ to haue a true bodie, they are not the true Church. And so much for their error concerning the person of Christ.

4 Now for the office of Christ (for his person and his office bee two chiefe things which wee are all to regard.) The Papists will yeeld with vs, that it consisteth in these three points; namely that he is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they doe not: for in respect that Christ is our Prophet, which should and did reueale his Fathers will vnto the world, wee ought to bee content with his voice, and search no further then he hath reuealed in the Scriptures. But the Papists are not so contented, but they hold that their vnwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, *the offering up of himselfe once for a full, perfect & sufficient sacrifice: And his intercession with his Father*, which yet remaineth also, and shall doe to the world send. Both these the Papists annihilate, as I will prooue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the Crosse, it was a most full, perfect, and satisfactory sacrifice to deliuer both *à culpa & pœna*, from the guiltinesse, and the punishment incident to that guiltinesse: for otherwise, how should Christ be Iesus, that is, a Sauour, if he did not deliuer vs from the punishment, as well as from the sinne? But the Papists hold that Christ hath obtained by his passion remission for our sinnes going before Baptisme: but for sinnes committed after Baptisme, that his Passion hath taken away onely the guiltinesse, that the punishment remaineth notwithstanding; which is to be paid in Purgatorie (as they say) and to bee redeemed by our owne satisfactions; and so they make the punishment due to sinne, which is indeed eternall in hell) to bee but temporarie in Purgatorie, vpon satisfactions (as they haue deuised.) But what can a man giue for the ransome of his soule? And it appeareth

appeareth before, euen by the report of *Augustine*, that the Catholike faith beleeueth no Purgatorie; such as they haue inuented. For as Saint *Iohn* saith, *The blood of Christ is that which purgeth vs from all sinne*: and that his most precious blood is the only Purgatory we hold, and doth deliuer his people from the punishment due to finnes, as well as from sins: for our punishment was laid vpon him, and with his stripes we are healed, as the Prophet *Esay* speaketh. Againe, the Papiſts doe say, they offer vp Christ in their Masse, which Masse they say is propitiatory, both for the liuing & the dead. First, for the dead it cannot be propitiatorie, nor do good vnto; for as the tree falleth, so it lieth: and as a man is found to die, so he goeth either to heauen or to hell. A third place which the Papiſts call Purgatory, there is not. And if any bee in heauen, their Masses can doe them no good; for they enioy all good already. And if any be in hell, we know that *Ex inferno nulla redemptio*; *From hell there is no redemption*. And therefore for the dead it cannot bee propitiatorie, nor any thing else auailable: & for the liuing it cannot be propitiatory. Yea it is blasphemous & derogatory to the Passion of Christ once for all: for in as much as he is a Priest for euer, after the order of *Melchisedech*, he is to die but once, which he did vpon the Crosse: whose oblation being perfect (as the author to the Hebrewes speaketh) needed not any other helpe (as of Masse, or whatsoeuer else) to make it perfect: yea it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Iesus Christ: for God twice cried with a loud voice from heauen, saying, *This is my beloued Sonne in whom I am well pleased*.

5. As touching the other part of his Priest-hood: namely, his intercession with his Father, whereby hee maketh request vnto God for vs, although the Papiſts ascribe that chiefly vnto Christ; yet what doe they else but cleane rob him of it, when they associate others with him? And namely, the Virgin *Mary*, they call her *the Queene of heauen, the Gate of Paradise, their Life and Sweetnesse, the Treasure of Grace, the refuge of sinners, and the mediatrix of men*. I

1 Iohn 1.7.

Esay 53.

Eccles. 12.

Luke 16.

Heb. 5. & 6. 7. 9
&c. & 9.

Matt. 3. 17.
Mat. 17. 8.

Rom. 8. 34.
Heb. 7. 25.

pray, what doe they now leaue to Christ? Yea when they say thus to her:

<i>O Fœlix puerpera</i>	}	<i>O happy Mother</i>
<i>nostra pians scelera,</i>		<i>satisfying for our sinnes,</i>
<i>iure matris impera</i>		<i>by thy Motherly authority</i>
<i>Redemptori that is</i>		<i>command the Redeemer.</i>

What greater blasphemy to Christ could they haue vttered? It is cleare that *S. Paul* saith, *There is but one God and one Mediator between God & Man, The Man Christ Iesus: 1. Tim. 2. 5.* But the Papists be not content with him, but will haue many Mediators. *S. Paul* saith moreover, that *by him we haue boldnesse and acceſſe vnto God: Eph. 3. 12.* And therefore what foolish teare is it of Papists to appoint to themselves other Mediators? Sith therefore the Church of Rome doth not repute the one oblation of Iesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himself biddeth to aske in no other name then his, & promiseth, that whatsoeuer shall be asked in his name it shall be done: *Iohn 14. 13. 14.* *Chrysostome* speaking of the woman of Canaan, who though shee were a sinner, was bold to come vnto Christ, saith thus; *En prudentiam huius mulieris; non precatur Iacobum, non supplicat Iohanni, non adit ad Petrum, nec Apostolorum cœtum respicit, aut vllum eorum requirit: sed pro his omnibus penitentiam sibi comitem adiungit, & ad ipsum fontem progreditur: Behold the wisdom of this woman; she doth not pray Iames, she doth not beseech Iohn, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them, but for all this she taketh repentance for her companion, and goeth to the very fountaine it selfe. And againe he saith, that to haue acceſſe vnto God, nihil opus est atriensiferuo vel intercessore, sed dic, miserere mei Deus: is enim te audit quocunque sis loco, & undecunque inuocetur: We haue no need of any Courtly attendant or intercessor, but say, Haue mercy vpon me O God: for he heareth thee in what place soeuer thou art.*

*c. Chrysost. hom. 12
de Canana.*

Madem hom.

art, and from what place soever thou callest upon him. Ambrose likewise answereth the carnall reason of the Papists: Solent (saith he) *miser a vti excusatione, dicentes, per istos posse ire ad Deū, sicut per Comites itur ad Reges. Ideo ad Regem per tribunos, & comites itur, quia homo utique est Rex: ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente deuota. Vbicunque enim talis locutus fuerit, respondebit illi.* That is, They are wont to use a pitifull excuse, saying, By these (Saints) they may haue accessē vnto God, as by Earles there is accessē to Kings. Therefore is it that by Officers and Earles, accessē is made to the King, because the King himselfe is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a deuout mind: for wheresoever such a one speaketh to him, he will answer him. The Church of Rome therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continuall intercession, cannot James 4. 12, possibly be the true Church.

6. The Papists in words will not deny but Christ is a King, which hath all power in heauen and in earth. But indeed it appeareth they doe exile and banish him out of his Kingdome, or at least leaue him but a small portion, or rather none at all; for in respect that he is a spirituall King, and the King of his Church, he is also (as Saint Iames speaketh) the onely Law-giuer thereunto, and therefore by his lawes only, the Church is to be gouerned, which they cannot abide: for they adde their Popish Canons, Constitutions, and Customes, whereby they will haue the Church gouerned: yea they will haue these take place, though they vterly displace the word of God, for the maintenance of them. Secondly, Christ only is to raigne in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his lawes, statutes, and decrees. Thirdly, hee claimeth most traiterously to be the head of the whole vniuersall Church, which title by way of prerogatiue is giuen and attributed onely to Iesus Christ (to whom it onely appertaineth.) But before I proceed any further herein, I demand of the Pope and Papists; when, and by what right

Ephes. 1. 22.

right, he their proud Pope taketh vpon him this title to be head of the Church, or vniuersall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, and to do what he list.) First, to claime it as successor to *Peter*, is impossible: for that *Peter* the Apostle neuer had any such title, preheminence, or authoritie ouer the rest of the Apostles.

Mat. 16. 18.

It is true that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Sonne of the liuing God) *Thou art Peter and vpon this rocke will I build my Church.* These words hitherto giue no superiority to *Peter* about the rest: onely they shew that the Church is builded *non super Petrum, sed super Petram*: not vpon the person of *Peter*, but vpon the Rocke: and vpon what Rocke? namely, vpon that Christ Iesus whom *Peter* confesseth to be the Sonne of the liuing God. For that confession of *Peter* concerning Iesus to be that Christ the Son of the liuing God, is the Rocke whereupon the Church is builded: for as S. *Paul* expoundeth and affirmeth. *Other foundation can no man lay, but that which is laid already; namely, Iesus Christ.* And in another place he saith expressly; *that that Rocke was Christ.* And Christ himselfe affirmeth likewise, *that he that heareth his words and doth them, is likened to one that buildeth his house vpon a rocke: shewing thereby, that he, and his words and Doctrine, be the rocke, against which the gates of hell shall neuer preuaile.* Agreeable hereunto speaketh Saint *Paul* againe when hee saith, that the Church is builded vpon the foundation of the Prophets and Apostles, *Christ Iesus himselfe being the Head stone in the corner.* Where then shall wee finde that *Peter* was made Prince of the Apostles, to rule ouer all the rest, as the Pope now doth? The Papiests answer, that in the next words, when Christ gaue vnto *Peter* by speciall name, the keyes of binding and loosing, hee thereby made *Peter* the Prince and vniuersall Bishop of the whole Church. But hereunto I say, that Christ therein gaue no authority more to *Peter*, then to the rest; that at this time the keyes were not giuen to him, nor to the rest, onely there was a promise that they should

1 Cor. 3. 11.

1 Cor. 10. 4.
Mat. 7. 24.

Ephes. 2. 20.

Mat. 16. 19.

should be giuen: for the words be not in the present tense. *Do tibi I giue vnto thee*: but in the future tense, *Dabo tibi I will giue vnto thee*: which promise of Christ was afterward truly performed & when it was performed, the keys, that is, the power of binding & loosing sinners, was giuen not onely to *Peter*, but to *Peter*, and all the rest together, as Saint *Iohn* in his Gospell cleerely declareth and auoucheth. Now because *Peter* was the man that gaue answer for himselfe and the rest, therefore our Saniour Christ spake personally vnto *Peter*, and so both *Cyprian* and *Augustine* doe expound and declare it. Otherwise, neither in the promise of the keyes, nor yet in the receipt of the same did *Peter* receiue any more authority or superiority then the rest of the Apostles did. I grant he was called *primus*, because he was of the first that was called to the Apostleship; or because he was the first of all the Apostles, that confessed Christ to be the Messias and Sonne of the liuing God: or because he was readiest alwaies to speake and answer. But all this doth not prooue that hee had authority ouer the rest, or a larger commission then the rest. Yea, the words of their commission doth shew the contrary, namely, that they had all equall authority: for it was thus made vnto them all indifferently, and without putting a difference, namely; *Goe ye and teach all Nations, Baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all things whatsoever I haue commanded you*: Matth. 28. 19. 20. Runne ouer all that remaineth written, and you shall finde that *Peter* was one of the twelue, equall with the rest, and their fellow, but not their Lord. Where was *Peters* superiority, when *Paul* reprooued him to his face? *Gal. 2. 11*. when being accused, he pleadeth no priuiledge, but for the clearing of himselfe, and satisfaction of others; he answereth to that accusation? Where was *Peters* authority ouer the rest, when the rest sent him, and *Iohn* vnto Samaria? *Acts* the eleuenth Chapter, the third and fourth verses: and also in *Acts* the eighth Chapter, and the foureteenth verse. In that he went at their sending, he plainly sheweth that he had no principality

Iohn 20. 22. 23.

pality ouer them. Where was his preheminance or authority, when in a Councell held at Ierusalem, where the Apostles were, yet not *Peter* but *James* ruled the action, & according to his sentence was the decree made, *Acts* 15. 13. &c, Yea, I say moreouer, that when there was contention amongst the Apostles, who should be chiefe amongst them, *Christ* told them plainly, *that Kings of Nations might bear rule ouer their people, and that great men vnder those kings might likewise exercise authority ouer other, but so might not they doe one ouer another.* Luk. 22. 25. 26. &c. *But the greatest amongst them should be as the least, and as a seruant: yea, should be the least and should be a seruant,* as is declared in *Mat.* 20. 25, 26. and in *Marke* 10. 42. 43.

If the greatest must be as the least, what authority hath he about the least? For then hath the least as great authority as the greatest: that is, they haue all equall authority. I maruell therefore what the Pope and Papists meane, contrarie to the tenour of the Commission of *Christ*, contrary to the practise of *Peter* himselfe, and contrary to this decree made by *Christ* of their equality, to say notwithstanding that *Peter* was prince of the Apostles, and had authority ouer them all: when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authority ouer the rest more then the rest had ouer him, and consequently the Pope of Rome can neuer claime that as Successour to *Peter*, which was neuer in *Peter* his supposed Predecessor.

The Papists perceiuing that the Scriptures make nothing for them, but against them, (because they would haue the matter coloured with some antiquity, or shew of antiquity at the least) haue deuised some counterfeite and forged Authors, (as *Anacletus*, and *Avicetus*, and such like) to speake something for them. But the falschood of all those, is discouered by other writers (if they be well marked.) In *Ciprians* time it was deemed a matter odious for any to take vpon him to be Bishop of Bishops, as appeareth by that voyce which he crieth in the Councell of Carthage. It was likewise decreed in the African Councell that,

that none should be called Priest or Priests; or Archpriest, or any such like. The Councell of Nice did decree, that the Bishop of Rome should keepe himselfe within the compassse of his prouince, and not exceed his bounds; as likewise the Bishops of Antioch, Ierusalem, and Constantinople were to doe the like. Others Councels; did affirme as much, (which because they are sufficiently knowne, I need not to recite.) But they all shew, that at those times the Bishop of Rome had no greater Iurisdiction then within his owne prouince, and that he could not meddle within the Prouinces of other Bishops. And *Hierome* of his time saith, that the Bishop of Eugubium, or any other the least Sea, is equall to the Bishop of Rome. The title of vniuersall Bishop, was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it, but it was neuer obtained of the Bishop of Rome, vntill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignity, and increase the pride of the Romish Sea. And euen at the very first time when *Iohn* Bishop of Constantinople, sought to get that title of vniuersall Bishop to his Sea, *Gregorie* then Bishop of Rome, did himselfe stand against it mightily, and affirmeth that he could be no lesse then Antichrist whosoever did take vnto him that Title. First therefore it is manifest, that vntill the time of *Gregory* Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of Rome that got this title, which was about six hundred yeres after Christ. And besides, how will the Bishop of Rome that now is, auoide himselfe to be Antichrist, sith by the expresse determination of *Gregorie* Bishop of Rome, his Predecessor, he is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ; and consequently to be Antichrist, vsurping the prerogative title of Christ Iesus? But the Pope saith; that though he claime thus to bee the head of the Church, yet he doth not name himselfe to bee otherwise then

*Hieron. ad Eua-
grum.*

*Vide Greg. lib. 4.
epist. 32. 34. 36.
38. 39. & lib. 6.
epist. 20. 28. 29.
30.*

then a Ministeriall head, & to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title, without lawfull conueiance made vnto him from Christ, which he cannot shew? For who dare take vpon him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ, on earth being as a chaste Spouse of her husband and head Christ Iesus; neither can nor ought to acknowledge any other for her head, then that her husband to whom she had plighted her troth. Lastly, there can be no successour, but when the predecessor is gone & absent: but Christ is alwaies present with his Church, according to his owne words; *Behold I am with you to the end of the world*, Mat. 28. 20. And therefore he can haue neither successours nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide & gouernour of the Church in his roome: Ioh. 14. and 15. and 16. For no man mortall is appointed thereunto. I conclude therefore, that for all these causes, the Church of Rome cannot possibly be the true Church.

Against iustification by works.

7. The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but faith, that mens workes be meritorious, and to them partly is iustification to be ascribed: and so they make mens imperfect workes to be causes of saluation, which is a grosse error, euen in the foundation or fundamentall point. Saint Paul saith, *That all are iustified freely by his grace*: Rom. 3. 24. If they be iustified gratis, freely (as he affirmeth) then are they iustified without any desert of theirs. And Saint Paul setteth down this Axiome in the conclusion, *we hold that a man is iustified by faith, without the workes of the Law*: Rom. 3. 28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressely exclude workes from being any causes of our iustification: for indeed they are the effects thereof. And therefore it appeareth to bee a true position, that *faith onely doth iustifie*, in as much as iustification is (in the sight of God) imputed to our faith, not to our workes: For *Abraham beleued God, and that was imputed*

puted to him for righteousness, as Paul speaketh, Rom. 4. 8. And he sheweth that *Abraham* was not iustified by works before God: for if *Abraham* were iustified by works, then should he haue wherein to glory, but not before God: and because he had not wherein to glory before God, therefore he was not iustified in the sight of God. I grant, that Saint *James* in his second Chapter doth say, that *Abraham* was iustified by his works when hee offered up his sonne *Isaac* at Gods Commandement. And likewise that he saith, that a man is iustified by works, and not by faith only. But before whom is he iustified by works? Not before God, but before men; that is to say, his works doe declare vnto men that faith whereby he is iustified before God. And that this is the meaning of S. *James*, may appeare by that his saying where he saith, *Shew vnto me thy faith by thy works: thou saiest thou hast faith*, that is not enough, thy words doe not proue it, thy works will: therefore (saith hee) *shew me thy faith by thy works*. This word (*shew me*) doth manifest what manner of iustification hee speaketh of, namely, that hee speaketh of a iustification before men. For it is God that respecteth the faith of a man, whereby onely he is iustified in his sight: and it is men which respect the works, whereby indeede they testifie vnto the world their faith to bee good before God. For (as Saints *James* saith truly) *faith without works is but a dead faith*, and not good nor sound, nor auailable. But faith and works must goe together: and indeede where a true faith is, there good works will shew themselves as the fruites thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a schooleman of the Papists doth himselfe plainly testifie, saying, that Christ *Iesus* doth iustifie effectiue effectually; Faith doth iustifie apprehensiue, by taking hold of Christ: and good works doe iustifie declaratiue, that is, doe declare vnto men their iustification before God. And so it is cleere, that howsoeuer a true faith cannot bee without works, as fire cannot be without light and heate; yet our iustification before God is to be imputed to our faith, not to our works; as warmth is to be imputed to the heate of
the

the fire, nor to the light of the fire. For so saith S. Paul expressly, *That God imputeth righteousness without works, Rom. 4. 6.* And againe, *That it is by grace not of works, Ro. 11. 6.* And againe, *Not of works, Rom. 9. 11.* Againe, S. Paul telleth the Saints at Ephesus, that God hath ordained men to walke in good workes, yet hee saith that they may not trust to be saued by them: for he affirmeth, and assureth them, *That they are saued by grace, and not by their workes, Eph. 2. 8, 9, 10.* Againe, he speaketh in the person of himselfe, & of all the children of God, and saith, *that we are saued not by workes, but by his predestination and grace, 2 Tim. 1. 9.* And againe, *God is our Saviour, not for any workes which we haue done, but according to his owne mercy he hath saued vs. Tit. 3.*

Hilar. in Mat.
cap. 8.

Ambr. in Rom. 3.

5. And diuers other like places be. Wherefore S. Hilarie hath these very words (which we hold) *Sola fides iustificat: Faith onely doth iustifie.* And Ambrose among other sentences hath this: *Non iustificari hominem apud Deum nisi per fidem: That a man is not iustified before God, but by faith:* which is as much, as *Faith onely doth iustifie before God.* S. Basil doth say, that this is perfect and sound reioycing in God, when a man doth not boast of his owne righteousness, but knoweth that he wanteth in himselfe true righteousness, and that he is iustified by faith onely. And Gregory Nazianzene saith, that *to beleue only, is righteousness.* And therefore it is euident both by the expresse testimony of the Scriptures, and of the Fathers, that we hold the truth in this behalfe, and that the Church of Rome is in a marueilous error. It is true which is written, that *euery man shall be rewarded according to his workes:* because the faith of men is esteemed and estimat by their workes, as the tree is knowne by the fruite. But there is no text of Scripture to shew, that any man is saued *Propter merita*, for his workes or merits; but many texts of Scripture to the contrary, as before appeareth. For when we haue done all that we can, yet we must say (as Christ commandeth) *We are unprofitable seruants:* Luke 17. 10. And therefore the Papist, which teach workes meritorious, yea workes of supererogation auailable to saluation, as well for others as for themselues, hold not the right

right faith and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argumēt following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is prefigured in the Revelation of *Saint Iohn*. Ergo, it is impossible that the Church of Rome should bee the true Church: for the Church of Antichrist (though it boast neuer so much) cannot bee the true Church, though it would faine be so accounted; as many an harlot desireth to be reputed an honest woman.

The Pope Anti-christ.

1 One marke of that Antichrist, *Paul* sheweth to be this, 2. Th. 2. 8. *That he should exalt himselfe above every one that is called God*: he doth not say above God, but above euery one that is called God, *Iohn* 10, 34. Now those whom the Scripture calleth gods, we know to be such as bee the Iudges & Magistrates of the Earth, *Pl.* 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of Gods. That the Pope of Rome is such a one as doth exalt himselfe above any such god of the earth, namely, above all Princes and magistrates, is a thing so well knowne, as I need not to proue it: himselfe by his wicked practises, and his Iesuites, Seminaries, and Priests doe in their bookes manifest the same vnto the world.

2 Another marke of Antichrist *Paul* setteth downe to be this, namely, 2. Thess. 2. 4. *That he should sit in the Temple of God shewing himselfe to be God*. And I pray what doth the Pope else, but sit in the Temple of God as God who claiming the Apostolike See, hee taketh vpon him to be the head of the Church, and to rule as he list: to erect Princes, and to depose them againe from their thrones: *that he cannot erre; that he can forgine sinnes*, matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himselfe to be God, in so much as he arrogateth to himselfe most proudly the authority of God himselfe? which things the sixth booke

of the *Decretals*, the *Clementines*, and the *Extravagants* do abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is: *Papa stupor mundi: The Pope is the wonder of the world: Nec Deus es, nec homo, sed neuter, & inter utrumque: Thou art not God, ne art thou man: but neuter, mixt of both.* But these Popes were bold to take vnto themselves the very name of God, and to accept it, giuen of others, according as Pope *Sixtus* the fourth when he should first enter into Rome in his dignitie papall, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the Citie he should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him:

*Oráculo vocis mundi moderaris habenas,
Et meritò in terris, crederis esse Deus.*

By Oracle of thine owne voyce the world thou gouernest all.
And worthily a God on earth men thinke, and doe thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him much more then Luciferian pride (how soeuer to decrue the world with words) he calleth himself *seruus seruorum Dei*, a seruant of the seruants of God, that he exalteth himselfe aboue God himselfe, and his worship: for he taketh vpon him to be aboue the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and reuealed therein) will not doe, for he and his word will not be contrary. Again, hereby it is manifest that hee exalteth himselfe aboue God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods lawes, then for one that breaketh any the least constitution of the Pope. Moreover, hee claimeth authority in three places: Heauen, Earth, and Purgatory, and that is the reason hee weareth a Triple Crowne:

Crowne: so that by this account and claime, he hath more and larger extended authority then God himselfe: for such a third place as Purgatory is, he knoweth not of. And what doe these things but manifest him to exalt himselfe euen aboue God, and all that is worshipped?

3. Antichrist is described to be such a one as should come in lying signes, and false miracles and wonders: *2. Thes. 2. 9* (whereby, if it were possible, he would deceiue the very elect) And that this is verified in the Pope and Popish Church; as all men know that haue been acquainted with their knauerie, deceits, and frauds; so let their *Aurea Legenda*, and booke of *Trophees* testifie to the whole world.

4. *S. Paul, 2. Thes. 2. 8.* sheweth by his name, that he that he speaketh of, should be *ἀνομος*, that is, a lawles person, or one subiect to no law; which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane: for he claimeth to be aboue them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse vpon the Decretals doth testifie, saying thus of the Pope; *Legi non subiacet ulli*: that is, *Hee is not subiect to any law*. What is this else but to be *ἀνομος*, a lawlesse person, euen the very same whom *S. Paul* speaketh of?

5. *S. Iohn* in his Reuelation doth pourtray Antichrist and his seat, by the name of the great whore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth haue been drunken with the wine of her fornication. This woman is that great Citie, which had dominion ouer the Kings of the earth, at the time of this Renovation, as *S. Iohn* expressly affirmeth, *Reu. 17. 18.* It is well knowne, that there was then no other Citie which raigned ouer the Kings of the Earth, but onely Rome: and therefore Rome onely is and must needs bee the seate of Antichrist: for no other can bee by this euident and plaine description of *Saint Iohn*: for Rome was the only City of the world that raigned ouer the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first beast (namely, of the Roman Empire ciuill) is altered & changed into an Ecclesiasticall & Roman Empire.

6 Saint *Iohn* in his Revelation, 13. 11. saw a *beast* rising out of the Earth, which had two hornes like the *Lamb*, but he spake like the *Dragon*: & then all that is spoken of this beast doth fitly and only agree to that man of Rome the Pope; who though in shew he were the *Lambe*: for what is more mild or humble, then to call himselfe, the seruant of the seruants of God? Yet indeed he plaie the part of the *Dragon*, or *Deuill*, hauing learned this cunning of *Sathan*; who though he be neuer so bad a spirit, yet wil transforme himselfe into an Angel of light, to deceiue soules: 2 *Cor.* 11. 14. as the Apostle sheweth. But here is wisdom saith *Iohn* in that Revelation: Let him that hath any wit, count the number of the beast, for it is the number of a man, & his number is 666 Now because the number of this wicked Beast containeth six hundred sixty and six, *Irenaeus* thinketh that this Antichristian beast should be *λατίνος* that is, a man of Italy, for the number of the Beast is set downe in great letters, and this Greeke word (*Latinos*) doth make vp the iust number of sixe hundred sixtie six, which is the number of the beasts name. If any doe thinke, that though this Revelation were written in Greeke, as being the more knowne & common language, yet that it was vttered to *S. Iohn* in hebrew, because the Hebrew tongue is the holy tongue: & that *Iohn* himself was an hebrew or Iew by nation, & that likewise diuers hebrew words are found in the Revelation: (whose opinion is not vnlikely, but very probable) then let him seeke out an Hebrew word which containeth that iust number, & herein he neede not search far, or to study much vpon the matter: for the Hebrew word *Romajth* (that is *Romanus* a man of Rome, in English) doth in those hebrew letters containe the iust number of six hundred sixty six, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greek letters, or by Hebrew letters, it is perfectly agreeing to that man of Rome the Pope. All the marks agreeing to Antichrist (whatsoever they be) are found fully & only accomplished in the Pope; and therefore there is no doubt but he is that notable Antichrist, of whom *Paul* and Saint *Iohn* in his Revelation do

testifie

testifie; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is iustly forsaken, and for euer to be forsaken of all Christians, as they tender their saluation in Iesus Christ: to whom onely they haue betrothed themselves, and to whom they must remaine constant for euermore; which God grant vs all to do, *Amen.*

CHAP. VI.

Against Schisme and Schismaticall Synagogues.



Many there be, who of a godly and zealous minde, doe in good sort seeke Reformation, and for that Church-gouernement, which Christ himselte hath instituted in his Church, whom I neither dare, nor do reprove: others there bee, that seeke reformation amisse, with venomous and slanderous tongues, railing, and reuiling against those which vnderstand it; which things doe neither grace themselves, nor yet the cause which they would preferre: other some there be, who to make the cause of reformation odious, do say, that it abolisheeth her Maiesties supreme gouernment and authority in causes Ecclesiasticall. I would wish al men to speake the truth, and to seeke the preferment of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse then it is. For my part, I desire no more then euery Christian ought, namely, that the truth of God should carie the preheminence, whatsoeuer it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another: for so would this controuersie sooner come to an end, and the more speedily bee decided. Others there bee, who for that in so long time they cannot see their desired discipline & Church-gouernment to be established, runne from our Church, and make a schisme and seperation from

vs erecting discipline by their own authority, condemning our Church to be no Church, that they may make their detestable Schisme the more allowable: these are the Brownists and Barowists who will not stay the chiefe Magistrates pleasure for the establishing thereof, not yet allow vnto vs any Church in England; but themselves. But they (for against them I deale) and you must vnderstand, that a Church may be, yea a true Church may be and is, though it haue neither Elders, nor Deacons, nor Discipline in it, for wee reade in Acts 2. vers. 41. 42. 43. 47. of an assembly of people at Ierusalem, that receiued the word of God and beleued, and which are expressly called a Church, (and who can or dare deny them to be the true Church of God, sith the holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected til afterward. And therefore a true Church of God may be, though as yet it haue not these; for this desired discipline is not an essentiall part of the Church: for it doth resemble the wall of a City, or an hedge or ditch about a vineyard; & it is a City though the wall be wanting, and it is a vineyard, though the hedge or ditch be wanting; though so much the lesse fortified I grant. In as much therefore as we haue the preaching of Gods holy word & the right administratiō of the Sacraments (which bee the essentiall markes of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in doctrine and discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought & borne into the world, nor according to the right course or order of nature, but otherwise (as by ripping of his mothers belly is no man: for the one cometh vnorderly into the world, as the other doth into the Church. I am sure the corrupt ordinatiō of a Minister doth not proue him to bee no Minister: neither doth any other

Note.

other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, wil any man therefore say he is no man? They say we do not only want the right discipline, but we haue also put a wrong discipline in the place therof. But what of this? The error then I confesse is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Iesus the life & soule of the Church, and is ready to reforme her error, whēsoeuer by good prooofe it shall be manifested vnto her. In the meane time their argumēt is nothing worth: for if a man lose a leg or arme, yet none wil deny him to be a man for all this blemish or defect; yea, though he put a wodden leg in stead of his leg which he wanteth, yet he remaineth a man stil; because his principall parts remaine. So though we want that discipline, yet we haue the Principall parts of the Church, namely, the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if we haue a true Church, though not a perfect church, let the Brownists and Barowists consider from whence they are fallen: for if the Church of Christ be the body of Christ, as *S. Paul* affirmeth; what doe they elsie but by their Schisme and separation, rent themselues from the body of Christ? and then let them remember whose members they be, vntil they be re- vnitied. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prooue it, which neither they nor all the world shall doe. To say (as they say) that a set forme of Prayer vsed in the Church, & exhibited vnto God, the prayer being framed according to the rule of Gods word, is Idolatry, is detestable. For by as good reason they may condemne all prayer made to God by the Preacher or Pastor of the congregation; which they will not doe: and besides, all the reformed Churches in Christendome haue a set forme of publike prayers for publike meetings and congregations.

Note.

A Simile.

They say that wee obserue Saints daies, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints, elsie haue they no reason

son to charge our Church with idolatrie (as wickedly they doe) for the statute it selfe doth expresse, that our Church doth call them Holy daies, not for the Saints sake, but for the holy exercises vsed vpon them in the publike assemblies. Again, true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto: but to say therefore we doe dedicate Churches vnto them, it is very ridiculous. For when we cal *Saint Peters Church*, or *S. Pauls Church*, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and *S. Luke* in *Act. 17.* calleth it *Mars-street*: will any man therefore bee so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore he dedicated that place to that heathen god of battell? None I thinke will be so wicked or absurd.

Moreouer, it is true that wee obserue fasting daies: but therein we obserue no Romish fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternall life (as the Papists do.) But the policike lawes of this land, which appoin that men shal not eate flesh vpon certaine daies, do it in respect of the Common-wealth, as to maintaine Nauigation so much the better, and for spare of the breed of young cattell; appointing moreouer a penaltie for such as shall take the daies to be obserued, as meritorious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they haue foolishly departed: for how imperfect a Church soeuer it be (whose imperfections God cure in his good time,) yet shall they neuer be able to shew otherwise, but that the Church of England is the true Church of God, from which it is utterly vnlawfull to make a separation. God forgieue vs all, and reconcile vs vnto him, Amen.

F I N I S.



